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April 29, 1961

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America

THE DOWNPULL OF EVIL

by L. C. McHugh, S. J.

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America

National Catholic Weekly Review

Vol. 105 No. 5 April 29, 1961 Whole Number 2707

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Correspondence

Political Coercion

EDITOR: The Catholic parent's case for Federal loans to private elementary and secondary schools (if Federal grants are given to public schools) undoubtedly has great merit.

But one proposal for political action to bring it into law gives us serious concern. The proposal is to oppose Federal aid to public schools if no provision is made for loans to private schools. It is one thing to be opposed to Federal aid to education, but it is another thing to oppose Federal aid to public education *because* private schools are not given the aid too.

It may be very effective political action to announce that one must oppose any Federal aid to education if loans are not granted to private schools. For example, a legislator's convictions could be that Federal aid to public schools is imperative (perhaps he considers it especially important for the South), but that Federal loans to private schools are undesirable (the merit of the Catholic parent's argument can be very difficult for a non-Catholic to appreciate). In order to get the funds for public schools, this legislator may feel the necessity of keeping "Catholic" support. So the "Catholic" plan to oppose Federal aid unless private schools receive Federal loans will assure this legislator's vote for loans to private schools.

This type of political action can be practical. Such action may be necessary in frequent cases. This kind of politics may offend some idealists, but to avoid such action may sometimes be more dreamlike than realistic, more overscrupulous than moral. We recognize this, and would not show any great concern even if a "Catholic" politician adopted these tactics.

But the case is different when it is taken by organized Catholicism, by an agency closely identified with the Catholic hierarchy, by what non-Catholics are easily apt to consider the Catholic Church itself in the United States.

It seems to us to be undignified, ungraceful and secularizing for a religious group to adopt such political coercion. We favor vigorous argument; but if Catholics lose the argument, ought Catholic groups to adopt political arms where diplomacy and reason have failed? The able theologian Fr. John Courtney Murray places rational argument as the very definition of civilization. He uses the counterterm "barbarous" for civil actions which use force in place of reason.

Consider some of the possible results of such political action:

1. At a time when non-Catholics are shedding some of their prejudice and when religious dialogue in this country might become reasonably mature, Catholics will reinforce the non-Catholic's fear of Catholic power for sectarian ends.

2. The Negro who loses Federal aid may feel discriminated against by the Catholic political moves just as much as Catholics feel discriminated against by "double taxation."

3. Lastly, consider what a Catholic's reaction would be if birth-control adherents would adopt similar tactics for Federal birth-control clinics in a bill to aid hospitals.

We do not wish to give the impression that we consider such political action definitely immoral. But we do ask Catholic parents and Catholic groups to consider seriously whether such political action is really appropriate to organized Catholic groups.

JACK CRUENENFELDER, GLEN A. LAGRANGE, WALTER J. CLARKE, WILLIAM H. BOCKLAGE, THOMAS J. BRUGGEMAN, GILBERT C. LOZIER, THOMAS G. WACK, WILLIAM J. LARKIN, JOSEPH P. EBACHER, LAWRENCE I. DONNELLY, ALVIN C. MARREIRO, JOHN J. WHEALEN, PAUL W. HARKINS, GEO. A. WING

Xavier University
Cincinnati, Ohio

[See our Editorial, p. 209.—ED.]

Parish Schools of Religion

EDITOR: Whether Catholic education is called a "luxury" (1/21) or judged a necessity (3/25), the fact remains that for quite a large percentage of our children of school age it is an impossibility. Until the Catholic school system can double its capacity on the elementary level and more than double it on the secondary level, the parish school of religion is a must.

It need not be housed in a building such as Fairport, N. Y., has, but it must be a school, organized, staffed, equipped and functioning as such. Too large a number of released-time and other classes should be avoided. As Mr. Brady writes (3/25), "Students arrive late, unprepared and often uninterested [a phenomenon, let me remark, observed at times in all schools], to be taught by overworked nuns already exhausted after a full day of teaching. Motivation, interest, parental co-



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operation, teacher discipline—all these elements are lacking." This is a situation that need not exist, and in parishes where there is a well-organized unit of the Confraternity of Christian Doctrine, it does not.

To be successful the parish school of religion must be, as the parochial school is, a *parish* activity in which priests, teachers—sisters and/or trained lay catechists—parents and other parishioners work together.

There is not the least danger that such schools of religion will hinder expansion of the parochial school system. Time and again it has been proven that they further it. Meanwhile these schools do more than hold the line—they educate for adult Catholicism.

Yes, "use every available legislative means to see that economic justice is done in the matter of education." And as part preparation for the hoped-for day when our total school population will be in Catholic schools, give adequate religious instructions in parish schools of religion to those children now outside. There are well over five million of them.

SISTER M. ROSALIA, M.H.S.H.

New York, N.Y.

Capital Punishment

EDITOR: Your comment (4/1) "Must the Hangman Go?" stated that, in the noisy deliberation on capital punishment, Catholic spokesmen are relatively silent.

The fact is that many Catholics are active, both in favor of and in opposition to capital punishment. At the present time I am chairman of a committee of the Cuyahoga County Bar Association that will bring out a report on this subject. One of the most vocal opponents of capital punishment is Gov. Michael DiSalle of Ohio. His opposition is not as a Catholic, but as a Governor.

It is contrary to your thinking, and to mine, to preface the activities of Catholics in the discussion of social, economic and political problems with the announcement, "I am a Catholic."

As the author of the editorial piece knows better than I do, the Catholic Church has never taken a definite position on the retention or abolition of capital punishment such as has been taken by the bishops of the Protestant Episcopal Church.

It is a field in which Catholics, like their fellow citizens of other adherences, have entire freedom of thought. There is just as much division on the question among Catholics as there is among members of other religions. Some priests and bishops are against capital punishment and some are for capital punishment, and there is a like division among lay members of the Church.

I have opposed and will in my report oppose capital punishment, but I will do so as a lawyer, not as a Catholic. In fact, I would be presumptuous to make the statement that I am opposing it as a Catholic and pretend to put forth the Catholic point of view, which, as I have said, is very much divided.

WILLIAM J. CORRIGAN
Cleveland, Ohio

[Mr. Corrigan was defense attorney in the much-publicized 1954 trial of osteopathic surgeon Samuel H. Sheppard, who was found guilty of the July 4 murder of his pregnant wife.—Ed.]

EDITOR: I read with interest the item entitled "Must the Hangman Go?" (4/1). I quite agree that there is need of philosophical discussion of the problem of capital punishment. I would go further, however, and invite the attention of the philosopher, and particularly the Thomistic philosopher, to the entire field of criminal law. Were the teachings of St. Thomas applied to modern criminal law, they would reveal the basic weakness and invalidity of much thereof.

In its study of the problem of homosexuality and the law, the Wolfenden Committee in England received some of its best guidance from the philosopher and theologian. However, one finds almost no other instance in which the philosopher has even attempted to make such a contribution to any other phase of the criminal law. A more normal experience is to come upon books like *Cases and Materials on Jurisprudence*, published recently by Prof. John C. H. Wu, only to find that the author in his preface admits that he is not including "some of the burning problems of the criminal law."

JOHN M. MURTAGH
Chief Justice
Court of Special Sessions
New York, N.Y.

Defender of the South

EDITOR: I too have dwelt in Arcady, and so it was with real pleasure that I read (3/25) of the successful integration day held at rural ("only in the good sense of the word," of course) St. Mary's College in Kansas.

However, as a fallen-away Yankee I must object to an implication that the young Southern Jesuits are slightly unreconstructed and come to see the light only in Kansas. A few short years ago the Southern Jesuits at St. Mary's brought with them from the South a mighty hunger and thirst for interracial justice. I am sure the situation has not changed.

JOHN TEELING, S.J.
Chapel Hill, N.C.

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TEELING, S.J.

Current Comment

Cuban Patriots Return

The invasion of Cuba that Fidel Castro had so often announced as imminent finally took place on April 15 and the following days. Landings were made at several beachheads on the southern coast of Cuba.

World attention moved immediately to the arena of the United Nations, where the Castro regime's accusation of U.S. intervention was already on the agenda. Raul Roa, Cuba's representative at the UN, charged that "mercenaries organized, financed and armed by the U.S. government" had come from Florida and Guatemala. Secretary of State Dean Rusk admitted the United States' frank sympathy with the patriots' cause, but both he and our Ambassador to the UN, Adlai Stevenson, categorically denied that the invading forces had come from any part of our territory.

What moral basis has the United States for its attitude of formal nonintervention but obvious support for the cause of the anti-Castro forces? We are intransigently opposed to tyranny, and tyranny is beyond all doubt the character of the regime of Fidel Castro, who has betrayed the revolution he begot. Even the stoutest admirer of Fidel and his clique must admit that there is a far more rigid dictatorship in that island today than existed under Batista. Almost 100,000 Cubans have had to flee, including many of the leaders of the original Castro forces. They fled because they saw Castro systematically communizing their nation. In Miami, Mexico City and elsewhere, the leaders of the Cuban Revolutionary Council have proclaimed that they want to save the revolution. Our country simply shares their enthusiasm.

... Khrushchev's Ploy

The Soviet Union, nothing if not realistic, knows perfectly well that it cannot set up a Communist arsenal 90 miles off our shores. Khrushchev has vowed to bury the United States, but we cannot be expected to sit idly by while the undertaker digs a grave for us so close

to our doorstep. It is not the United States which has precipitated the break with Cuba, but rather Fidel Castro, who has imported from behind the Iron Curtain 30,000 tons of arms to make Cuba a Communist fortress.

What Khrushchev seeks is to force the United States into the position where it would be embarrassed by its own "Hungary." He wants us to admit that if we have rights to a zone of influence, so has the Kremlin. He wants to be able to stand before the UN and flaunt the argument that we are doing today in Havana what he did in Budapest.

There is an immense difference between the two cases. It was Russian soldiers who marched into Hungary. Today it is Cubans who are sloshing their way through the swamps on their way to Havana. The Russians rolled tanks into Budapest to crush a people desperately struggling to regain their freedom. The Cubans who are landing on Cuban beaches are there to overthrow a despotism held in power by foreign arms.

Khrushchev himself argued Jan. 6 that peace-loving nations have every right to support and even foment wars of national liberation. His objection to us, then, should be that we are not active enough in abetting those who seek to free their homeland from an alien despotism.

Discrimination in Ceylon

In a telecast from Melbourne on March 12, a prominent Australian Catholic layman, B.A. Santamaria, questioned the propriety of Ceylon's continued membership in the British Commonwealth of Nations. If South Africa should be judged an undesirable because of its policy of apartheid, asked Mr. Santamaria, why should not Ceylon, a nation which has embarked on a policy of discrimination on religious grounds, also be considered outside the pale?

During the past several months Ceylon has passed a series of legislative acts which can only be interpreted as anti-Christian in intent:

► First, the government issued several edicts which had the practical effect of endangering the large-scale school system conducted under Christian auspices.

► Second, it passed a law requiring every church or place of worship to be registered. This is considered the prelude to a licensing system whereby an anti-Christian government can refuse to approve the erection of a Christian church.

► Third, it issued an order empowering any group of citizens to protest a church or religious monument they found offensive to their sensibilities. This, of course, is designed to stimulate Buddhists to demand the removal of Christian churches.

Apparently to many Asians the issue of freedom and human rights is a question of whose ox is being gored. By all means let the Asians protest apartheid in South Africa, as we do. But let them be consistent. Apartheid is not less an internal affair in South Africa than is religious discrimination in Ceylon.

Canadian College Federation

Plans to build four liberal arts colleges on or near the University of Waterloo (Ont.) campus have been announced by the Catholic, Anglican and Mennonite Churches and the United Church of Canada. The university is a federation of already existing denominational colleges, one of them Catholic.

The idea of federating or affiliating colleges of different faiths is well established in Canada. Patterns of federation vary considerably to suit particular needs and local circumstances. But it is usual to have the university award all but theological degrees. Ordinarily there are also a common university library and other central facilities. Students may attend courses in colleges other than their own.

Several Canadian provincial universities (equivalent to our State universities) likewise make a place for affiliated denominational colleges. The participation of these schools in the university is probably closest in the University of Saskatchewan, where there are Catholic, Anglican, Lutheran and United Church colleges. Their faculties are members of the university faculty and are paid by the university.

This Canadian pattern of university

education deserves close study and perhaps imitation by Americans. It lends strength to the denominational college of limited financial resources. Those who worry about the "divisiveness" of church-related schools should also—unless they are really crusading secularists—encourage similar federations in the United States.

Trapped in Laos

There must be further discussion concerning a cease-fire in Laos. This was the disappointing substance of the long-awaited Soviet reply of April 16 to a second British note proposing an immediate halt to hostilities in the Southeast Asian kingdom. The free world had hoped that by this time all parties involved in the Laotian civil war would be deep in negotiations for a political settlement of the crisis. But peace, it seems, is not going to come so easily in Southeast Asia. The Soviets have a good thing going there and they know it.

Meanwhile, as the big powers talk about peace, Communist-led Pathet Lao forces have mounted a new and successful offensive. Red troops are now too close to the Thai border for comfort. They have all but cut Laos in two, thus placing themselves in an excellent bargaining position for the projected negotiations, to which the USSR has agreed "in principle."

Two weeks ago this Review predicted that we had best be prepared for much talk and little action about peace in Laos until the Reds have consolidated their hold in the country. Thus far nothing has happened to persuade us to revise our opinion. Indeed, the uneasy feeling persists that we have fallen into a trap in Laos and that there is no way, short of involvement in a Korea-type war, to extricate ourselves from the predicament. No way, that is, unless we are prepared to give the Laotian Communists a voice in both the political settlement and in the new coalition, "neutralist" government envisaged for the country.

Anti-Red Material

If the controversy over the anti-Communist film, *Operation Abolition*, shows anything, it is that audio-visual media can have a strong impact on pub-

lic opinion. Even the more modest filmstrip has proved its power, judging from similar discussion aroused by *Communism on the Map*, which is distributed by an agency of Harding College, Searcy, Ark., a fundamentalist institution headed by ultraconservative George Benson. For good or ill, such documentaries appealing to eye and ear deliver their message effectively.

In view of the shortcomings of existing anti-Red material of this sort, we wish success to a newly released filmstrip prepared by a leading company specializing in teaching aids for Catholic schools. This is a full-color, two-part sound-filmstrip, *The Advance of Communism and Turning the Tide* (Impact Publications, 260 Summit Ave., St. Paul 2, Minn. \$22.50 complete with 12-inch LP record). What distinguishes it from other productions in the field is its concentration, in the second part, on showing that the Red peril has profound roots in the social ills of our world.

The new release will irritate ultra-conservatives who, as Fr. John F. Cronin, S.S., noted in our leading article last week, have their own definition of communism. They won't like the stress on labor, race relations, foreign aid, the Peace Corps or other "socialist" ideas. The Impact filmstrip, while not minimizing the Communist conspiracy, leaves the audience with a salutary awareness of the real scope of world problems.

Food for Peace

Five years ago a group of religious leaders, representing the nation's major faiths, met in New York City and endorsed a ringing statement entitled "American Abundance and World Need." They refused to accept the defeatist proposition that our agricultural abundance is no more than a pounding political headache. On the contrary it is "a blessing to be enjoyed and a trust to be administered in the name of God and the service of mankind."

Reviewing developments since that time, these religious leaders have many reasons for satisfaction. In a number of ways, despite a continuing preoccupation with farm surpluses, American food and fiber have flowed in a swelling stream to hungry people all over the world.

Yet hunger persists and much remains to be done. So, two weeks ago these religious leaders again convened in New York to reiterate some pertinent moral principles and to pledge their support to the Kennedy Administration's expanded Food-for-Peace program. Since we now have the capacity, they stated, to wipe out starvation, it is imperative that we distribute today's abundance so that "it not only feeds the hungry but, along with other world-wide efforts, promotes technical development and economic aid." They remind us that "abstract justice and charity are not enough." These virtues only become life-giving "through laws and programs, agencies and projects, staffs and tools."

To those religious-minded people who are inclined to rely exclusively on prayer and stout denunciations of communism to rid the world of evil, this reminder may be timely and salutary.

State Aids College Students

New York's Gov. Nelson A. Rockefeller on April 13 signed into law an unprecedented program providing direct State grants to virtually all students at public and private colleges alike.

Grants between \$100 and \$300 annually will go to residents of the State who attend a college or university in the State where tuition is more than \$200 a year.

The grants will be given on a sliding scale, based on the income of the student or his family. To continue receiving the grants, students must meet academic standards set by the State Board of Regents.

Along with the grants program goes an expansion of the State's public institutions of higher learning and a large increase in the number of traditional State scholarships for gifted students.

New York's program is not perfect, but it does face up to a real and pressing question. Every State in the Union must soon expand its higher education facilities to meet a growing demand. Will the States simply pour millions of dollars into public colleges and thereby create a competition that private colleges cannot meet? Or will the States also take steps to enable students to use the facilities offered by private colleges?

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New York has chosen the latter course. It is a choice that will save the taxpayers a large amount of money, offer a wider range of choice to college students and ward off a State monopoly of higher education. Other States, we hope, will follow New York's example.

Unions Within Unions

If some garment employers have been chuckling to themselves these past few weeks, the reason is not far to seek. Their old antagonist, patriarchal David Dubinsky, head of the International Ladies' Garment Workers, is having "labor" trouble. Over Mr. Dubinsky's

anguished objections, the National Labor Relations Board decided on April 14 that the ILGWU's 250 organizers, business agents and educational directors had the right to unionize and bargain collectively with their employer.

To the ILGWU president, the move to organize union staff members is a betrayal of the labor movement. Not only does it reveal a loss of the dedicated, self-denying missionary zeal which animated the founders of U.S. unionism; it also poses a potential conflict of interest between the organizers and top union officials. As part of management, Mr. Dubinsky argued before NLRB, organizers have no right under

the Taft-Hartley Act to collective bargaining.

The organizers pooh-poohed these arguments. Maybe they are less idealistic than Mr. Dubinsky was in his youth, but then Mr. Dubinsky has gone a long way since he was jailed in Czarist Russia for union activity. Now with the rest of the AFL-CIO executive council, they note, he meets every year in mid-winter in the plush environs of the Americana Hotel in Miami Beach. And as for a potential conflict with the union leadership, the organizers reminded Mr. Dubinsky that in alleging this he is adopting an employer argument which unions have consistently denied.

Cosmonaut Self-Image

MILLIONS of Americans were able to watch the televised reception of Yuri Gagarin in Moscow. The handsome young cosmonaut was acclaimed and haloed in a glory never before allowed to a private Soviet citizen. While it is hardly likely that any informed American could underestimate the bigness of the event, especially after the extensive coverage given in our own press, it is interesting to study the Russian view. It takes only two days for a copy of *Pravda* to reach our editorial offices, and before writing this note I was able to examine the first four issues dealing with the Gagarin space flight.

Pravda has been called the world's biggest and most boring newspaper. Directly or indirectly, it is known to reach almost every person in the Soviet Union, at least in filtered form. By American standards it is a thin, austere four-to-six-page paper, with sparse photographs and little visual relief. The April 13 issue, on the other hand, is a tabloid—half the first page carries an ecstatic drawing of man flying into space, while a large insert of Yuri Gagarin is titled: "Honor and Glory to the First Cosmonaut!" The rest of the front page is devoted to messages from the Central Committee "To the Communist Party and Peoples of the Soviet Union! To the Peoples and Governments of All Lands! To All Progressive Mankind!" and to Khrushchev's eulogy of Gagarin.

The remainder of the issue, except for two columns on the last page, is given over to the joy of the Soviet people. Huge photographs show throngs cheering and carrying improvised placards: "Gagarin, Hurrah!" and "Moscow-Cosmos-Moscow-Hurrah!" Messages of exultation from every continent fill an entire page. Finally, on the last page, a domestic note creeps in, with an informal picture of Gagarin, his wife and daughter Lena sitting at a table happily reading *Pravda*.

The next three issues are almost identical, at least in emphasis. More than five of the six pages are dedicated to Gagarin, with only about two columns left for other world events, chess, football, radio and television. Photographs are divided between the joyful people and their hero. Poems adorn each issue, celebrating "the miracle" of travel toward the stars. A cartoon comments on the bewilderment of Western militarists, men with atom-bomb noses and bedecked with dollar signs and swastikas. Page 6 of the April 14 issue shows Gagarin's aged mother (coincidentally reading an issue of *Pravda*) and a large family photograph including young Yuri as a child. A feature article is called "Hero of Our Time"—deliberately or not, the name of Lermontov's classic novel.

A new heroic-size type font seems to have been created to headline the April 15 issue. "The People Glorify the Hero," it proclaims. We see Khrushchev embracing Gagarin amid flowers, and Gagarin atop the Lenin-Stalin Mausoleum surrounded by Soviet leaders. More photographs, more family portraits and a full page of telegrams (including President Kennedy's) follow. By April 16 the mood has begun to change. After Gagarin's unprecedented news conference, we turn to the exploit seen as the achievement of the new Soviet man. An idealized drawing shows Gagarin carrying a large globe and crowned with star, hammer and sickle. Below are verses that reminded me of Gilbert and Sullivan—"I am a Citizen of the Soviet Union!" Gagarin is proclaiming.

The *Pravda* coverage elicits more questions than it answers. Why this new cult of the individual? Why this quasi-religious enthusiasm? Why this new domestic, folksy mood? It is hard to imagine a nation, so powerful technologically as to send a man into space, feeding its own people propaganda at such a silly level. C. J. McNASPY

Doesn't Mr. Dubinsky still hold that there is no conflict between a worker's duty to his employer and his allegiance to his union?

Among U.S. labor leaders, Dave Dubinsky ranks high in the public esteem. By not accepting gracefully the NLRB decision he is tarnishing a splendid record.

U.S. Military Policy

The Kennedy Administration is moving away from reliance on massive nuclear retaliation as a universal deterrent to Communist aggression. At the same time the Administration is taking steps to make our nuclear deterrent more mobile and less vulnerable to a surprise Soviet attack.

These steps are designed to enable the United States not only to fight on after a nuclear attack, but to do so in a deliberate and controlled manner. If we have the ability to call our shots even while the bombs fall on us, we lessen the danger of 1) a nuclear war triggered off by an overhasty response to a false alarm, and 2) an unlimited, uncontrollable war once the fighting has begun.

This policy may do more to preserve the world from nuclear war than any amount of negotiating with the Soviet Union over disarmament. So states Robert E. Osgood in an article, "Stabilizing the Military Environment," in the March, 1961, number of the *American Political Science Review*.

Competition between the United States and the Soviet Union in ability to strike first with a nuclear attack leads to an accelerating arms race and has a highly unsettling effect on relations between the two countries. Mr. Osgood therefore favors a nuclear-deterrent policy that would aim at convincing the Soviet Union (or, later, Red China) that we can inflict more damage on it in a "second-strike" response to attack than that country is willing to take.

... and Military Stability

An end to the development of nuclear weapons is, unhappily, not at all likely to be achieved. But, says Mr. Osgood,

it is conceivable that the nuclear powers might, through a tacit or informal agreement, abandon massive first-strike strategies because

they found it physically impossible or economically disadvantageous to maintain sufficient counterforce capabilities but were confident of maintaining adequate second-strike capabilities at tolerable expense.

A tacit or informal agreement of this kind would certainly not end the Cold War but it

should be as reliable, and technically and politically more feasible than, a formal agreement for the limitation and inspection of long-range weapons, intended to stabilize a balance of striking power at a level at which small violations would not upset the balance.

Taking the emphasis off nuclear reprisals, of course, will bring about more stable relations with the Communist powers only if the West also increases its ability to resist "local" Communist aggressions by "conventional" military means.

Neither the Soviet Union nor Red China has shown much interest in stabilizing the world military environment. But, as Mr. Osgood well says, whatever interest they can be induced to show will depend not so much on American skill in negotiating agreements as on American resolution in developing a consistent posture of deterrence that is "credible without being provocative."

Poison Ivy Leagues

Few Americans can recall a happy day when no one complained of athletic overemphasis in college. Accordingly, it took the strong language of James B. Conant's article in the Jan. 17 issue of *Look* magazine to whip up a fresh stir. Not sparing words like "vicious" and "exploitation," Mr. Conant vehemently titled his article "Athletics, the Poison Ivy in Our Schools."

The April issue of *Phi Delta Kappan* offers results of a questionnaire in which 174 members of that fraternity give impressions of the Conant position. In a general way, there is agreement, with some reservations. To the statement that intercollegiate athletics are "infested with commercialism and professionalism, sapping to a considerable extent the fine ideals they exemplify," only eight respondents register complete disagreement. An editorial and two articles in the same issue discuss the topic at some length.

An eminent student of American life, Henry Steele Commager, writing in the *N.Y. Times Magazine* for April 16, tells us to "give the games back to the students," insisting that the current system "contributes nothing whatever to education"; rather it absorbs the time, the energy and the attention of the whole community.

Let the alumni rage and let them organize their own teams, suggests Mr. Commager. No halfway measures, only radical surgery will do any good. We may note in passing that many Catholic colleges and universities, including more than twenty Jesuit institutions, have dropped intercollegiate football with no notable damage to student health, school spirit or academic prowess.

Interracial Franciscans

The dimensions of the Catholic interracial movement are the dimensions of Christ's love for mankind, and the Third Order of St. Francis is a living exponent of that love. Its Tertiaries are not content with mere sentiment. Their principle, like that of St. Francis himself, is one of action, of thoroughgoing dedication to the cause of justice, charity and unity among all God's children on this earth.

Certainly, it must have been the intercession of Assisi's great saint which inspired the directors of the Third Order in this country to embark upon the dynamic program announced by its chief promoter, Fr. Roy Gasnick, O.F.M., at a Catholic Interracial Council communion breakfast in New York on April 16. This step taken by the Third Order, said Fr. Gasnick, "opens up unlimited possibilities for the Catholic interracial movement." It means that 106,000 lay Catholics, organized in 1,200 fraternities throughout the United States, have been committed to work actively in helping to solve racial problems. A thoroughly practical five-point program has been adopted: for the parish, the school and the community. Every effort will be made to impregnate the civic community with Christian life and spirit in order to prevent racial tensions and strife.

The Third Order hopes that other Catholic organizations will be inspired to follow its example. Come to think of it, there are several such groups that might well do so.

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JUST MARKING TIME

AT THE HOUSE Science and Astronautic Committee hearings the Associate Administrator of the Space Agency, Robert C. Seamans, said it was not up to him to decide whether we should institute a crash program to beat the Russians to landing a man on the moon.

Mr. Seamans said: "The people of the United States have to make the decision." Rep. J. Edgar Chenoweth (R., Col.), said the people "don't know what you're talking about when you say you're going to send a man to the moon."

Mr. Seamans said he believed the people could express their feeling through their elected representatives.

Congressmen came back from their Easter vacation to the unsettling news about the Russians' man-in-space feat and with inconclusive impressions of the thinking of their constituents.

"The mood of the country," as such anthologies are called, is a most difficult and nebulous concept. Furthermore, it is as changeable as the weather. But for what it is worth, the congressmen proffered the news that the popularity of the President has increased materially, while enthusiasm for his programs has not.

The President's personal breakthrough is not hard to explain. There has been saturation coverage in the press about him, his attitudes, his casual but impeccable behavior with foreign visitors, his relish of his new job. Television microphones have picked up conversations in

his office; television cameras have recorded his press conferences as well as his less public exchanges. Mrs. Kennedy and Caroline have captivated the popular fancy.

At the White House, all has been stir and bustle. But McGeorge Bundy, the President's adviser on national security, confided to a friend he thought the White House team was like the Harlem Globetrotters. The players had executed some dazzling passes, but had yet to score a basket.

The Senate, after one of its slowest starts in history, has come to grips with the minimum-wage bill. It is doing so without the major fanfare that attended such occasions when Vice President Lyndon Johnson was the majority leader. Sen. Mike Mansfield of Montana operates much more quietly. Even the whip, the usually articulate Sen. Hubert H. Humphrey of Minnesota, has been heard from less than usual.

The Republicans are leaderless at the moment. They are not, however, voiceless. The minority leaders of Senate and House, Everett Dirksen of Illinois and Charles Halleck of Indiana, have leapt to the fore with a weekly televised press conference that has become irreverently known as "The Ev and Charlie Show." In its course, they preach GOP orthodoxy and rather heavy-handedly needle the President. They have received lately a disproportionate amount of attention in the press for the simple reason that nothing else is happening.

The fate of the minimum-wage bill, which in the Kennedy-favored form lost by one vote in the House, will tell the country about the President's standing in Congress and the future of his program. At the moment, everyone seems to be marking time. MARY McGRORY

On All Horizons

CAIP • "Religion and Foreign Policy" has been selected as the theme of the 34th annual meeting, Oct. 27-29, in Washington, D.C., of the Catholic Assn. for International Peace.

CHURCH UNITY READINGS • The 1961 (Vol. III) issue of *At-One-Ment*, an annual review of Catholic ecumenical thought, is now available in limited quantity. The new number treats of the Catholic and Orthodox Christians of the East and provides useful documentation and bibliography. \$1; single copies free to seminarians on request (Atonement Seminary, 145 Taylor St., N.E., Wash. 17, D.C.).

MENTAL HEALTH • Two coming events in the field of psychotherapy deserve notice: at St. John's Univ., Collegeville, Minn., a workshop, conducted

by the Institute for Mental Health, on Pastoral Care and Psychotherapy (advanced session, July 17-21; regular sessions, July 24-28 and July 31 to Aug. 4); at the Univ. of San Francisco, San Francisco 17, Calif., an Institute on Spiritual Formation and Mental Health (June 19-23, limited to superiors of religious women). Further details from the respective directors.

SEEING THE CHURCH • Two blue-ribbon groups of Catholic students will study contemporary Catholicism in Europe this summer, under the sponsorship of the U.S. National Student Assn. The first tour, June 30 to Aug. 30 (\$1,195), led by Rev. Colman J. Barry, O.S.B., will meet Catholic leaders in twelve countries, including Poland. A second group, starting the same day, will follow a somewhat different itiner-

ary (\$1,080). A special selection process will ensure that only the most qualified applicants are accepted. A limited number of scholarships available. Inquiries should be directed to Dept. T-S, USNSA, Educational Travel, Inc., 20 W. 38th St., New York 18, N.Y.

PUBLIC RELATIONS • The first to be held in the Midwest, the third National Catholic Communications Seminar is planned for June 26-29 at St. Joseph College, Rensselaer, Ind. Experts in public relations, advertising, journalism, radio and television will conduct the four-day sessions. Open to all active in communications, the annual seminars are appreciated particularly by directors of diocesan bureaus of information and public relations officers of Catholic institutions, schools, religious communities and lay organizations. For details write Msgr. John E. Kelly, NCWC Bureau of Information, 1312 Mass. Ave., N.W., Wash. 5, D.C.

R. A. G.

Editorials

Prestige and Space

WHAT IS THE MEANING of the Soviet feat of putting a man in orbit on April 12? Scientifically, the flight of Maj. Yuri Gagarin was an important breakthrough. It proved the ability of man to function efficiently, at least for short periods, in a condition of weightlessness. It thus provided a backlog of experience and confidence leading to more ambitious manned flights in space.

Militarily, the feat was of more dubious value. In the opinion of experts, man's immediate role in space, from the military point of view, is debatable. But the flight does pose a long-range problem of security in the minds of those who believe that control of the earth goes to the nation that establishes the first space platform or sets up a base on the moon.

Politically, Major Gagarin's historic exploit had enormous importance, simply because of the propaganda opportunities which this feat provided for enhancing the Soviet image at home and abroad. These opportunities were anticipated by the Soviet Union and have been exploited to the full.

Our readers will not fail to note that the Gagarin flight was made the occasion in the Soviet Union of a gigantic display of self-congratulation by the Russian people. The government deliberately encouraged the belief that the victory in space was an infallible sign of the superiority of Soviet ideology, science and technology. At the same time, a massive attempt was made to extract a like tribute from the world at large. Major Gagarin's reception in Moscow became the occasion for the first live television program ever transmitted from Moscow to the West. His address and that of Premier Khrushchev, as well as the official announcement of the government, were short on scientific information, but lyrical in their tributes to the Communist party, the Socialist system and the irresistible triumph of Soviet science and technology.

It is quite clear what the Soviet Union tried to do by these propaganda pressures. They expected to win new converts for communism. They hoped to shatter the self-confidence of the West. They attempted to impress the uncommitted nations with the uselessness of resisting the Soviet advance toward world socialism.

Perhaps, too, the Soviet success in space may show itself in a sudden hardening of the Russian stand in international affairs. It has already been suggested that use of the Gagarin flight as a Cold War tool may have contributed to Russian stalling on a cease-fire in Laos and to the stalemate on negotiations in Geneva.

What should the United States do to renew its international prestige, already severely tarnished by a series of Russian successes in space? Many patriots—scientists, politicians and military men among them—have de-

manded that the United States begin a massive crash program in space, aimed at producing a series of U.S. "space spectacles" that will overmatch the Soviet effort in the coming decade.

We feel that such a crash program, unless it can be proved a military necessity as well as a propaganda gimmick, would be unwise.

1. If we change the character of our space program, which aims at steady, scientific conquest of every aspect of space, and transform it into a sheer competition for prestige, then we engage in a grave challenge on Soviet terms and in a field where they possess a big head start. And, no matter what efforts we make to overcome that lead, it is certain that the Soviet Union will not stand still while we press forward.

2. There is no evidence that a crash program will yield us any significant spectacles in the next three or four years. Stretched over the decade, it might pay off handsomely, but only at the cost of doubling our already planned investment of \$20 billion or more. Is mere prestige in science and technology worth such a tremendous and wasteful expenditure, especially when it distracts our attention from the huge and pressing needs of ailing humanity?

We are already doing exceedingly well in the sober, scientific approach to space. If we want to win more prestige by shaking the "money tree," let's pour the billions into a crash program for humanity.

What Price Freedom?

THE WORD "fetish" is defined in Webster's *New World Dictionary* as "any object believed by primitive peoples to have magic powers." It is not our intention to discuss the hold that fetishism may still have on the relatively primitive peoples of the world. We merely observe that a good many of the emerging states of Africa and Asia seem prone to attach to the abstract notion of freedom the magical qualities that primitives have attributed to the elephant tusk or the tiger tooth.

A recent telecast featuring a debate between a representative of one of the African states and a defender of the Portuguese colonial system is a case in point. The African appealed to the audience time and again by invoking the phrase "political freedom." "Freedom," it would appear, has become a magic incantation which will inevitably solve all the problems of the so-called developing nations. Give the Congo or Angola political freedom and that is all that is required.

Charles de Gaulle, for one, does not seem to think so. During his April 11 press conference, the French President outlined the harsh consequences in store for an Algeria which, though free and independent, would not elect to remain in close association with France. If Algeria chose to break completely with France, then the "young Mediterranean state" would have to do without the unstinting economic, administrative, financial, cultural, military and technical aid France would otherwise give. Moreover, in the interests of the European minority, Algeria would be partitioned. French Al-

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gerians would be induced to return to France; the huge Algerian labor force in France would be repatriated.

In other words, rejection of French offers of assistance, President de Gaulle made clear, would mean turning Algeria into a Cold War battleground—a prospect, he implied, that would produce essential aid for the short run, but would, sooner or later, create chaos. Algeria would have its political freedom, but at what cost!

The point is that we, and the emerging nations of Asia and Africa, are living in an interdependent world. There is no halting the force of nationalism which seeks to express itself in political freedom. For all his tough language to the Algerian nationalists, President de Gaulle insisted that he is moving with the winds of change. Colonialism, he pointed out, is no longer a paying proposition. At the same time, there are other freedoms besides political freedom. There is also religious, cultural and economic freedom. The emerging nations of Africa and Asia might well ask themselves if the Congo today is any freer than it was as a Belgian colony. The answer is Yes, if by freedom is also meant freedom to starve. Except for Katanga, which has maintained friendly relations with the Belgians, the Congolese have had to pay an enormous price for cutting all ties with Brussels.

The farsighted Leopold Sedar Senghor, President of the new Republic of Senegal, has stated that nationalism which denies the interdependence of peoples and hence mutual collaboration for the common good makes for impoverishment. "Africa," he has pointed out, "cannot do without the other continents, especially Europe and America, except at the price of increasing its relative backwardness." And so, under his leadership, Senegal will go about molding its new forms and institutions in reliance not only on its African heritage, but also on the cultural, social and economic contributions of Europe and America.

We hold no brief for colonialism, whether of the Portuguese or of any other variety. Colonialism is one thing. But, once political independence is won, the working out of a mutually profitable relationship, even with the erstwhile "mother country," is something else again. The economic realities of Asia and Africa demand collaboration. Unfortunately, too few of the spokesmen for Asia and Africa are conscious of the need.

A Time for Action

WE HAVE RECEIVED a large volume of mail on the question of Federal aid to parochial schools. The representative selection of these letters which we have been able to publish reveals that the question is a controversial one even among Catholics. Letters-to-the-editor in other organs of the Catholic press reflect the same division of opinion.

We do not deplore this intramural controversy. It is a healthy process by which public opinion is formed in the American Catholic community. As Msgr. John P. Haverty, superintendent of schools of the New York Archdiocese, recently declared, the hierarchy "spear-

headed" the demand for amendment of the Administration's aid to education bill. But the problem, he said, belongs primarily to the parents who bear the burden of supporting parochial schools in addition to paying public taxes for education.

In our view, a workable solution to the problem must proceed from these parents and their sympathizers in dialogue with public opinion at large. But before such a dialogue can take place, there must be a formed body of Catholic opinion ready to enter into debate on aid to education.

We suggest the following lines along which Catholic public opinion should develop. The first step will be for the parents of children in parochial schools to decide whether they want a share in Federal aid. In our opinion, they *must* want it, as many of them already do, if they intend to go on maintaining an alternative system to the public schools.

Next, these parents must decide on what terms they want aid. In regard to the Federal-aid-to-education bill now before Congress, Catholic spokesmen have asked for an amendment providing loans to nonpublic schools. They have made this proposal, not because loans would substantially help their schools, but for the sake of the principle that a general aid to education bill must include some recognition of the independent schools. Since the principle of inclusion is a vital one, we support the loans proposal. But we recognize that at a later date the consensus of the Catholic community may support some other form of aid.

Finally, those who want aid must organize and work for it. One excellent way of doing this would be to join a nondenominational group like Citizens for Educational Freedom (3109 S. Grand Blvd., St. Louis 18, Mo.). But we see nothing wrong in the Catholic laity presenting their case to Congress and the public through their own organizations as well.

It goes without saying that the Church, as a religious institution, must exercise great restraint in seeking even legitimate goals in the political arena. But American Catholics are also American citizens. Their rights in the field of education are civil rights; their educational needs are part of the nation's needs.

As Alexis de Tocqueville pointed out well over a century ago, the genius of American democracy is the readiness of Americans to organize for civil and political ends. Far from regarding organized action by Catholics to secure their civil rights in education as inappropriate and rather scandalous, we may well take it as a sign of American Catholic political maturity. It is time we learned—as other Americans, notably the Negroes, have—just what the democratic process really is.

The democratic process should of course be carried on by rational argument and with becoming moderation in pressing one's claims. But political argument takes place only over concrete proposals for action, such as, for example, a bill to give tuition grants to parents of children in independent schools. Such proposals, however, are politically meaningless unless they are made by effectively organized groups which know what they want and are willing to work for it.

Without such proposals and such organized backing for them, there simply is no public debate. The public will pay no attention to hypothetical and merely speculative issues.

On the other hand, there should be no question of Catholics coercing public opinion. We can only inform and persuade it. And this, we should clearly recognize, will be a long, hard task extending in time far beyond this year's controversy over Federal aid to education.

But the time to begin is now. For a start, suppose that an organization like the National Council of Catholic Men produced a first-class documentary film on the parochial schools and showed it as widely as possible throughout the country. A really good film of this kind could make a sizable dent in the wall of ignorance and prejudice that stands between the American public and the parochial schools. It would also be a good example of democracy in action.

Taxes Here and Abroad

ON THE STRENGTH of the old saying that misery likes company, this seems an apposite time to consider the tax burden which some of our European friends and allies have imposed on themselves. Toward the end of March, the British National Institute of Economic and Social Research issued some statistics on tax rates in Europe which, if they were incapable of lightening the burden on Americans as they rushed last week to beat the April 17 deadline for filing income-tax returns, at least could assure them that they were not alone in their anguish.

How many Americans know, for instance, that ten European governments take a larger percentage of the gross national product in taxes than our government does? Yet, that is the simple truth. The West German government appropriates in taxes, including social security, 34 per cent of that prosperous nation's GNP. Our government—local, State and Federal—takes only 26 per cent. The governments of Austria, Finland, Norway, France, Sweden, Luxembourg, Britain, the Netherlands and Italy, all take a bigger bite of the GNP than we do.

Generally speaking, as Edwin L. Dale Jr. pointed out in a dispatch from Paris to the *New York Times* on April 1, Europeans tax low-income people more heavily than we do. This comes about partly because Europeans rely more heavily on sales, or indirect, taxes than is customary here, and partly because their social-security imposts are higher.

Most well-to-do Americans are better off also than their opposite numbers in Europe. Mr. Dale compares what happens to a married man with two minor children who makes \$17,000 a year in the United States, West Germany, Great Britain and Sweden. Here the government takes 19 per cent of his income. It takes 25 per cent in Germany. In Britain and Sweden it takes 36 and 42 per cent respectively. These figures do not include State income taxes, which might add 3 or 4 per cent to the American's tax bill. On the other hand,

the figures are adjusted to show real purchasing power; and without this adjustment, the U.S. tax bite would be lower.

Actually, contrary to what is widely believed here, it is only when affluent Americans soar to really high income levels that they pay heavier income taxes than many Europeans. Americans have to reach the \$60,000 level before they are taxed more heavily than West Germans with the same income. They don't start paying bigger taxes than wealthy Swedes until they reach the \$200,000 level; and it's only when they attain the \$300,000 bracket that they exceed the burden borne by the British.

These comparisons will not persuade Americans, of course, that their taxes are not too high. In fact, the very rich can find in these statistics confirmation of their argument that they are too heavily taxed. What the figures, however, may suggest—what, indeed, they ought to suggest—is that since high taxes are so widely prevalent today in democratic countries, there must be some serious justification for them. In our own case, the justification is easy to see. We are taxing ourselves so heavily solely because we are determined to prevent another war, or, if war should be forced on us, to make as certain as we humanly can that we win it. For some years now, more than fifty cents of every Federal tax dollar has been spent on defense. It is this stubborn fact that dooms all possibility of tax reduction. The Kennedy Administration was expected last week to propose some changes in the tax laws to encourage capital spending. Whatever revenue would be lost in this way it hoped, however, to recoup in other ways. Unless the economic situation worsens, it will not sponsor any general reduction in the personal income tax. With this stern policy we have no quarrel. Neither, we suspect, do most of our serious-minded citizens.

No Place for Cattiness

THERE EXISTS TODAY a vast and, it seems, almost insatiable public curiosity about the First Family. Everything from little Caroline's play-pen to Daddy's rocking chair—not to speak of the First Lady's hair-do and her predilection for contemporary art—feeds the hungry maw of the daily press with pictures, news stories and extended commentary. So be it. It's all rather silly, but somewhat understandable, in view of the youth, verve and general style of the high personages in question. At any rate, there is little that anyone can do about it.

However, let's get something very clearly on the record. Chatty, domestic news reporting and intimate, up-close photographs are one thing. Gossip and cattiness—of both the male and female varieties—are quite another. The obligations of truth and charity weigh heavily on us in our dealings with all our neighbors. These obligations are doubly binding with respect to our judgments on those who, defenseless in the white light of publicity, hold the highest post in the land. Let's get that straight and keep it so.

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The Downpull of Evil

L. C. McHugh, S.J.

PAYOLA and moonlighting are but two words that have been added to the rich vocabulary of moral obliquity in the last two years. Is our amused reaction to these quaint euphemisms a sign that dishonesty is becoming acceptable in our society?

Some time ago *Redbook* magazine assigned a reporter, William Peters, to interview eight of our outstanding fellow citizens on this disturbing question. The results of the interviews appeared in the February *Redbook* under the title "American Morality." The article makes an intriguing companion piece to the America Press pamphlet, *The Moral Curve*, which is now available.

Most of those who were interviewed felt that there is more personal dishonesty in the United States, and more toleration of it, than in previous generations. Why?

Advertising executive Fairfax Cone linked the decline to Prohibition. "Suddenly," he said, "the people you looked up to as honest—bankers, brokers, doctors—not only flouted the law but became part of the machinery of lawlessness." His view was seconded by anthropologist Dr. Margaret Mead, who observed that during the notorious Dry Era "a whole generation grew up watching their parents break the law for their own personal pleasure."

Others, in viewing the ugly pattern of cheating that runs from ghost-written doctoral theses to income-tax evasions, placed their emphasis on the social traumas of the World War II period and especially on the dislocations of family life that were tolerated and even encouraged during that gigantic military interlude. Journalist Agnes E. Meyer scored that period as one of "relentless cruelty to children." When women entered the industrial field by the millions, a generation of children, undisciplined and unloved, poured into the streets and became delinquent. Senator Margaret Chase Smith sympathized with the opinion of Mrs. Meyer, but expressed it somewhat differently: it was the handing down of a "parental attitude of living only for today," itself bred of wartime insecurities, that was responsible for our present moral flabbiness.

Almost alone among the chorus of those who "viewed with alarm," Judge Learned Hand noted that not everything is on the debit side in the moral ledger. We have abolished the barbarism of public executions; political

graft and voting frauds are not as widespread as they once were. At the same time, he noted that the emergence of a "group morality," made effective through law and public institutions, has developed side by side with a declining sense of personal responsibility. Poetess Phyllis McGinley also acknowledged the growth of "corporate conscience," but regretted that we have allowed the virtue of honor to become unfashionable. In its place we have substituted the relatively easy virtue of tolerance, which readily abets complacency with evil and fosters self-satisfaction with our moral status.

Religion is popular today, and church membership is on the rise. *Redbook*, however, found that this gave cold comfort to Dr. Reinhold Niebuhr. The renowned Protestant theologian complained that religion has been sentimentalized and made easy, and that the church itself is tending to degenerate into a social institution.

More than one of those interviewed condemned our preoccupation with security and the American defect of valuing money and status as supreme goals. We have built a society that is materially productive, but we have paid a prohibitive price for it: organization and complexity have given us an "impersonal community" in which the individual feels submerged, impotent and rebellious. No wonder we strike out irrationally at the traditional norms of conduct when, as Edward R. Murrow observed, we see ourselves reduced to ciphers, "a set of holes punched in an IBM card."

It is perilous to generalize from incomplete sampling and the answers to leading questions. Nevertheless, the *Redbook* article creates some impressions of our moral status that are worth considering. Let me formulate the impressions it made on me.

Broadly speaking, there are two branches on the curve of morality. One sweeps upward. This is the curve of institutional ethics—a set of moral imperatives of our corporate conscience, crystallized in a variety of laws and public and private institutions: the sort of thing that humanizes our treatment of animals, prohibits the exploitation of child labor and in general provides a growing list of benefits for the "underdogs" of human society. The downward arm of the moral curve is only too well known to all of us. It manifests itself not merely in personal dishonesty, but in a crime rate that is growing four times as fast as our population, and in a relaxed attitude toward a host of basic moral issues such as abortion, euthanasia, homosexuality and pornography.

Corporate morality has its good points as an instrument of justice and charity. But it is the moral excel-

Fr. McHUGH, one of AMERICA's associate editors, was for many years professor of ethics at Georgetown University.

lence of the organization man—anonymous, essentially heartless, capable of pursuing righteousness without demanding any personal commitment on the part of its agents. Such a morality can coexist with all the root evils of moral decline—intense dedication to the material symbols of security, the rejection of personal responsibility for evil, the denial of meaningful religious commitments.

This raises an important question. As we transfer our ethical responsibilities to the impersonal community, do we at the same time inevitably shed some of our possibilities of personal engagement? Organization man may be ordered to efficiency and mass comfort, but is he organized for ethical response in the complex web of relations that society is spinning about us? Today we often hear of lonely man, the hollow heart and the faceless crowd. But does the process of depersonalization tend to reduce us to ethical ciphers?

I do not know the answers to these questions. *Redbook's* panel did not know them. What we are agreed upon is that a refined materialism and a creeping secularism are ganging up to induce a moral paralysis in our society. In the bright lexicon of materialism there is no such word as morality, simply because there is no right evaluation of human liberty.

A proper concept of freedom is central to every sound approach to morality. Today, when freedom is not identified with "awareness that we lie under iron necessity," there is a presumption that it consists in an open license to hunt down happiness with every weapon in the human arsenal. Actually, freedom is the power to develop as an image of God within a framework of law: the natural law of justice and the supernatural law of charity. These norms do not stunt human growth; they promote it along its four dimensions of enrichment. For the whole value of liberty and the only genuine expansion of personality lie in the careful regulation of these essential relations: man to God, man to himself, man to his fellows and, as we are at long last beginning to realize, man to the material world he holds in stewardship.

Here then is the very locus of morality, and, as is evident to every Catholic, it cannot flourish without several ingredients that are in short supply in our social milieu: convictions of value and responsibility, control of the wayward ego, personal engagement in the search for the common good, and, above all, religious commitment.

Speaking in New York on February 9, Frederick H. Boland, president of the UN General Assembly, remarked that there are "thousands of young intellectuals to whom the idea of freedom means nothing." As a consequence they exist without purpose and "life itself has become flat, stale and unprofitable." If the intellectuals are adrift, how long will the unlettered millions stay afloat?

Dr. Mead made one of the more perceptive observations in the *Redbook* article:

I think the acceptance of private immorality is corrosive; it cannot coexist with any kind of real commitment. Occurring at a time when we're in

more deadly danger than ever before, it becomes serious. Everything is so urgent today that any diminution of dedication and commitment is dangerous to the whole world.

Commitments follow, I believe, when freedom is valued as a responsibility. And where there are commitments, morality at least has a slender hope of transforming society. Our problem is: how do you start a conflagration of righteousness, when the little candle of responsible freedom lies sputtering in the dark?

Wood Carving

He is taller in my thought than this three inch figure

carrying a milk pail and wearing his green jacket open at the neck. His turned up trousers and the untied shoe were caught by the carving artist who knew how

to "arrest disorder" as well as Frost defining a poem. The white stocking cap, rolled in a ball shape, tops the round black head. If this pine could whistle, he would!

The boy is the only member surviving my Christmas crib, and I have given him the run of my desk. Students will often ask about him—not one has guessed

that he comes from my boytime having the fault of dusk.

One foot takes the bright earth; the other lags a little behind, waiting to gallop a way to the wonder or adoration he is viewing. His clear eye burns in me like a blue pilot light. His free hand reaches his breast: never touching; holding back my own *mea culpa*. (And it is Christmas tonight.)

RAYMOND ROSELIEP

The Heiress

Her fishtail Fleetwood nosing up her drive
Bore me, by friendly summons, past the hive
Of hedges, statues, shrines to her estate.

A pink Demeter set atop the gate
Stared past the floating lanterns of the pond,
That Hallowe'en, into the shades beyond
Where Pluto beckoned his reluctant bride
To glimmer at his summons. Set astride
A dolphin, Neptune nibbled at an apple;
The misting fountains glimmered. In her chapel,
We paused, on cushions, while her *Aves* soared
A moment. Orphan-painted cherubs, bored
From scrubbing Heaven, watched us from the porch.

Armed like Demeter, holding scythe and torch,
The heiress peered into retreating Night:
The shadowed harvest on the shores of light.

HARRY STIEHL

Three Unpublished Poets

Thomas P. McDonnell

Poetry in the United States, during the last decade or two, has become very vigorous and qualitatively very accomplished, but many of our finest poets are known only through their underground reputations. By an underground reputation, of course, is meant the recognition gained through appearances in periodicals, and frequently, among those, in the ones least known to the public. An "unpublished" poet, therefore, may be defined as one who has not come out in print with a volume of his own.

Here, then, are three poets whose failure to publish has to do with the publishers and not with the several works of the poets themselves. For the fact is that these three poets all have sufficient manuscript material to produce their individual volumes, and two of them have already started work on second manuscripts. One last word of introduction: it will be noted that each of the three poets has uniquely recreated his own experience through what may be called the Christian dimension in art. The poems that accompany this article reveal the three poets at their best.

RAYMOND ROSELIEP is a teaching priest in the English Department of Loras College in Dubuque, Iowa. His affinity and love for the profession of teaching are quickly apparent in many of his poems, so much so that it may be taken as one of his chief themes. It is fashionable nowadays to deride the insularity of the university poet—and, if insular, he ought to be derided—but Father Roseliep has taken this precarious milieu of seeming limitation and has made of it a very human and vigorous, yet exquisitely sensitive, world. In "Dear Mr. Keats," which appeared in *The Tablet* (London), the professorial tone easily gives way to the actuality of living:

"The poetry of earth is never dead"
as long as new romantics like myself
can wander in a college and be awed—
to the extent this yellow lithograph
of you delights a man.

To be that young
(you must have said it once) is what the mind
would marry from the start; even the song
their sporting makes I run to understand.

MR. McDONNELL is a free-lance writer and a former newspaperman in Boston. Since he wrote this article, Newman Press has announced that in May it will publish the poems of Fr. Raymond Roseliep (The Linen Bands. \$3.50).

It is almost conclusive, from reading the poems of Raymond Roseliep, that no other teaching poet has given so much of himself in running to understand the relationship between teacher and student. And of course this is not meant in any clinical sense, but in a very real and poetically creative one. In "For Students Away at Christmas" (AMERICA), the poet says:

I conjugated every football month,
declined our Advent with a free-throw joy,
until the final blade of bell ripped bluntly
at the chest, and I skied on my way
to gather Christ, with young-man merriment,
in some church cave beneath our selfsame sky.

In such brief excerpts, however, it is hardly possible to convey the impact of the adulthood-youth dichotomy implicit in Father Roseliep's poetry. What makes this poetry all the more remarkable, since it is a dangerous kind of poetry to write, is that it never lapses into mere sentimentality. In fact, an opposite quality, almost of painfulness, seems to inform the best of his poems. As in "Professor Emeritus," it is that which "slices the waves of mind like a plunging oar"; or in "The Scissors Grinder" (Modern Age), "I fear I shall remember / until the night I die / the grindstone of a hairy hand, / the blade of an eye"; or in "Canticle for the Celibate" (AMERICA), "When eager flesh would tear, / sing past the prodding of the spine . . . Sing, rind of flesh: sing Christ to the core."

Yet if Raymond Roseliep comes often as a man "in cloud and shadow" and who brings his "darkness to your morning" (see "All Mornings Brief," Commonweal), he is not a poet who affects a negative attitude in order to appear very contemporary and very modern. On the contrary, he communicates a sense of joy that has been largely abrogated by the let's-be-beastly tribal chants of those poets who have willingly diminished their own humanity. Few poets today are so closely oriented to the Christian center in life and in art, but you cannot say that he is a poet of the easy pieties. Recently, Father Roseliep has been writing in a powerful and skillfully accomplished syllabic verse. Some fine examples of this work will soon appear, or will have shortly appeared, in *Massachusetts Review* and *Critic*. Here is a poetic talent, then, which quite exceeds a great deal of the book-published verse today.

HARRY STIEHL, at least from this quarter, just about walks off with the nomination for the finest unpublished poet in the United States. He is a lecturer on world lit-

erature at the University of San Francisco, and although he is undeniably American, his poetry has an almost European quality. Classical and historical allusions, however, are more than conceits in Stiehl's poetry—they are organic to the whole: "The ghostly rose of Rilke shedding tears"; "The Scots Queen drifting dreamless to her sorrow"; "Philomel, Philomel, the fabulous tortured tongue"; "Night of the passionate Eumenides"; "Night of Medusa and the stiff stone hair"; etc. All of these lines are from "Ode to the Black Angels" (*Fresco*). Further, in the same poem, "Charring the gold bones of the nightingale" may sound quite Yeatsian, but placed in the context of the "Ode," it is unmistakably Stiehl's. Even more completely his own are the concluding lines: "The serpent coils in the withered lilac, / The bee sleeps in the measureless gold urn." All in all, then, this is a striking and massively baroque poetry. The recurring image of the mirror in Stiehl's poetry is certainly more significant than can be determined here.

"The Twisted Apples" (also *Fresco*) is one of Harry Stiehl's finest poems, which is to say it is a perfectly accomplished one. Here is the first stanza:

The German moonlight thickens on the wall
Above the death's-head castle and the moat.
The scaly, coffined apples of the Fall
Bob at my elbow, thrash against my throat.
Plunging along my metal tongue, those red
And hardwood-polished apples turn through night
To wake the weary kingdom of the Dead:

Beach Party

The moon merriness, the night singing,
The hi-fi in the tent and the sea
Splintering symphonies, the bragging
Of red reefs that have torn the sun,
The horizon lost in the shadowy
Dancing of dunes and the day all done;

The destinies balanced in my hands
Radiate through my knocking veins;
Cold, uncomprehending sands
Thrust multiple questions at my flesh,
The timid light worlds that remain
Dwindle in pools and the sand slush.

Curled on the shore in a witches' ring,
In man's guise with a man's plaid gear,
Half-stunned I hear the questioning,
And the answers in the accusing sea,
Almost resolve for the badgered ear
The factors of eternity.

Green moon merriness, and the night singing,
Green lobsters marshalled in the tent,
Green crystal laughter, hours winging
With the dying gulls, the sensual play,
Disdain the weeping destinies:
The night is laughing at the stricken day.

HERBERT A. KENNY

Caesar and Alexander, sad Arnaut—
O black swans swimming in the amber light—
I am abandoned to your brandied glow.
Run slowly, slowly, horses of the night!

Much of this, and especially a line in the second stanza ("O once I bobbed for apples, bending there . . ."), will almost surely be associated with Robert Lowell's "The Drunken Fisherman." But if so, it is nevertheless a poem that can stand on its own considerable merit—and may, in fact, out-Lowell Robert Lowell. It is, moreover, the kind of poetry that Lowell has lately given up in favor of less (or different) formality. Besides Harry Stiehl, there is only one other poet working successfully in this particular idiom—that is to say, formalized baroque—and that is the much neglected poet, Edgar Bowers. Finally, as mentioned earlier, Harry Stiehl is one of the three poets presently at work on what may (for him) be a new poetic departure. Consequently, if there are any publishers in search of a significant poetry manuscript, they would do well to consider the work already produced by Harry Stiehl.

HERBERT A. KENNY is a Boston newspaperman whose avocation in poetry, as Robert Frost would say, must not in any way be confused with the abominable journalistic verse written by a more popularly known namesake. For if a sense of artistic integrity is one of the first requirements of the poet, then Herbert A. Kenny has achieved it in poems that are luminous with that essential quality.

It is not too difficult, despite the modern critical effort to isolate the poet from the poem, to tell what kind of a man he is from the poetic image he presents to the world. Poetry is performance, and the actor-poet, like any other, invariably projects the persona derived from both his art and public demeanor—but he cannot hide for long the things that truly move him. For Herbert A. Kenny it is the continual (almost liturgical) revelation of the natural world—not in Thoreauvian exclusiveness, however, but in intimate relation with wife, daughters, son. (See "Laugh Out the Lilacs, Spring" and "Lines to My Wife on the End of Summer," which appear in the *Spirit* anthology, *Invitation to the City*.)

He is, incidentally, one of the few so-called *Spirit* poets to lift that publication above the incredible "adding-my-little-wisp-of-prayer" stuff which is all too frequently found there. "A Lark's Word," in the same anthology, shows a remarkable affinity with early Robert Frost—and although he enjoys an admirably unexploited friendship with the elder poet, it must be said that Kenny is his own man and has his own idiom. Pertinent to this idiom is the poet's love of birds and the sea:

All birds have hollow bones.
All poetry
is written in the dark. Stability
in ships curls in their tonnage.
Poetry is its own ballast.
The birds believe the air. Poetry

trusts all elements and flies
through rock. All dies
except this mystery of days.
So is nothing lost. . . .

This is part of the poem, "All Birds, Ships and Poetry," which appeared last winter in *Massachusetts Review*. It suggests the religious sensibility ("the you and me in us, / the christ in us, the first and last") made more explicit in other poems of Herbert A. Kenny. "Sonnets on the Virgin Mary," a sequence commemorating the Marian Year, contains two or three finely wrought and authentic sonnets.

Recently, however, Kenny has abandoned his sensitively attuned lyricism for the spare, hard poetic line—and this to some advantage—for it is undoubtedly a more proper mode for gaining a greater precision of religious thought and feeling. In "The Feast of the Circumcision" (*Commonweal*) this new quality is authentically evident: ". . . The precocious blade asserts tradition. / The Child cries. The priest's beard / defies all Assyria. / Rome is a sprawling thing. The Man / will

stand against that, arms wide / in an old barbaric gesture / sanctified to symbol . . ." In such lines, therefore, have Herbert A. Kenny and other contemporary poets of the religious imagination found a way to perpetuate the Christian sensibility in art.

It is obvious to conclude that this article was written in the belief that Raymond Roseliep, Harry Stiehl and Herbert A. Kenny should be given the permanence their poetry deserves. It is further apparent—if not, again, obvious—that the Catholic poet in this country is uniquely involved, as all our authentic poets are, in the American experience. The astonishing fact is, however, that the Catholic poet in America has come into his own, artistically speaking, only since a little before World War II. More significant, he has done this without any historical precedents to rely on, for a Catholic poetic tradition did not exist in the United States. Poets like the three discussed here, in their own unique re-creations of poetic experience, are adding a new dimension to the image of American literature.

Farming—On the Move

James E. Kenney

THE WINDS OF CHANGE are sweeping across the broad expanse of America's farmland. But these winds are not blowing steadily from a single direction. There are cross-currents and down-drafts; the light breeze of legislative change contrasts with the hurricane intensity of technological upheaval. The power structure of American agriculture shifts uneasily on its base. Here and there, little air pockets provide sanctuary for the groups which continue to assess the "farm problem" in terms of the old clichés and pat formulas of an earlier mentality.

A change in farm legislation under the new Administration was formalized on March 22, when President Kennedy signed the emergency feed-grains bill, roughly sixty days after his inauguration. This was a surprisingly clear-cut victory for the White House. In its final shape, the legislation gave the President substantially what he had asked for in his original proposal. Furthermore, the decisive Congressional vote came only a few days after the mid-March deadline which had been set in January by Dr. Willard Cochrane, one of the Administration's chief farm advisers.

The feed-grains law is an illuminating lesson in the strategy of dealing with abundance. Secretary of Agriculture Orville L. Freeman has his sights leveled at three main objectives. First, he wants to prevent a further

build-up in the government's stockpile of surplus feed-grains, now amounting to nearly 3 billion bushels, with a dollar value of about \$4 billion. Second, he is aiming at a quick increase in farm income. At the same time, the Secretary hopes to reduce government spending on farm programs.

The strategy begins with an increase of 14 cents per bushel in the support price of corn. This price of \$1.20, up from \$1.06 last year, is the level at which the government acquires corn from producers. The other feed-grains—barley, oats, rye and grain sorghums—also receive appropriate boosts in their respective support prices.

Next, the growers of feed-grains are presented with a lopsided pair of alternatives: if they want to receive the new, higher price supports, they must agree to a reduction of at least 20 per cent in the acreage they planted in 1959-60. Should a grower reject this cutback, he renders himself ineligible for the \$1.20 support price. He cannot dispose of his crop through government channels.

The producer who co-operates with Uncle Sam will receive payments, in cash or grain, for half the average crop he would have grown on the retired land. Furthermore, if he is willing to retire another 20 per cent of his grain acreage, the government will pay him additional benefits.

The weak point in this strategy is obviously the possibility that some farmers will take a chance on non-compliance in the expectation that they can cash in on a

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higher market price, induced by the new price supports and the smaller output of the farmers who comply.

To protect his flank in this direction, Secretary Freeman asked for and was given authority to sell government-held grain on the open market, thus driving down the free price and discouraging noncompliance. The co-operating farmers will not be hurt by a drop in market prices; those who don't go along will.

It is fairly clear that this legislation will give the grain producers more income. But how is it going to decrease government spending on farm programs? The answer is that storage, handling and administrative costs are expected to diminish when government bins are emptied of surplus grain.

ONCE AGAIN, it becomes apparent that the architects of our farm policy must use cunning worthy of a Machiavelli in order to keep the blessings of abundant food within reasonable limits.

The feed-grains bill was admittedly put through as a stopgap measure for the 1961 crop only, until a more permanent program could be devised. What this long-term legislation might look like was outlined in the message which President Kennedy sent to Congress on March 16. The message itself was not particularly unique, especially in view of several statements on the farm question made previously by the President. However, many observers immediately labeled it "a sharp departure from past practice," "a novelty" and "a new farm program." It was also described in such unflattering terms as "a do-it-yourself farm kit." It was called an example of economic schizophrenia and likened to "the tentacles of an octopus."

The feature of the President's message which drew this reaction was his proposal to establish "national farmer advisory committees" for every commodity or group of commodities for which a new supply-adjustment program is planned. The producers of the commodities involved would elect the members of these committees. In consultation with the Secretary of Agriculture, these committees would then formulate their programs. If approved by two-thirds of the farmers affected, the programs would be submitted to Congress. If neither the House nor the Senate vetoed the programs within sixty days, they would then take effect with the force of law.

The surprise and indignation of the pundits who promptly denounced this "write-your-own-ticket" idea for farmers would indicate that they had forgotten the opinions expressed by Mr. Kennedy when he was running for the Presidency. In his speech at Beaver Dam during the Wisconsin primary campaign, the then Senator offered a plan whereby milk production would be controlled by dairy farmers themselves. Later, writing in the October, 1960, issue of *The Rural New Yorker*, Candidate Kennedy declared:

Any program for the management of supplies of farm commodities so as to avoid price-depressing surpluses should be applied only with the approval of a substantial majority of the producers affected. Moreover, farm producers themselves should be

permitted to participate in the administration of any such program through committees of actual farmers elected by farmers. . . . Producers of each commodity should be given the opportunity to help develop programs for themselves which recognize their own special problems.

If the journalistic comment following both the President's farm message and the passage of the feed-grains bill is representative of public opinion, it seems evident that the winds of agricultural change have not yet dispelled big-city hostility to farm interests. In general, the nine-tenths of the American people who dwell in urban surroundings are not notably in sympathy with the desires of the one-tenth who produce the nation's food and fiber.

Time magazine, which increasingly displays an utter incapacity to refer to agricultural legislation under any other name but "the farm mess," recently opined that "the first U.S. citizens who are likely to collect heavily from the New Frontier are those old reliables, the farmers." This remark appeared under the caption, "Billions in the Trough." Farmers must be mightily discouraged to learn that, when Congress acted promptly on the feed-grains bill because spring plowing and planting were already under way, this was interpreted in some quarters as an example of the impatient greed of rural leeches.

The *New York Times*, stirred editorially by the announced higher price supports for dairy products, rice, peanuts and the feed-grains, compared these developments with the punishment meted out to the officials of General Electric and Westinghouse who were recently



involved in a conspiracy to fix the prices of electrical equipment. The *Times* wanted to know why what is sauce for the farm goose is not equally sauce for the industrial gander.

Similar comments from other sources have underscored the supposed inconsistency resulting from government approval of price-fixing in farming alongside government censure of price-fixing in industry. The parallel, however, loses much of its pertinence in the light of several key factors.

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only was their action clearly in violation of existing laws, but also the companies involved pleaded either guilty or *nolo contendere*. In addition, the firms themselves emphasized that the actions of the indicted officials were contrary to stated company policy. Finally, these electrical equipment firms operate in a highly oligopolistic market—a type dominated by a few large firms. This kind of market is nonexistent in farming. No small group of farmers has sufficient power to control the market price.

Criticism of the new Administration's approach to the farm problem has not emanated solely from urban elements, such as labor unions and business associations. Some of the most intense dissatisfaction has been expressed by the old-line farm groups, particularly the American Farm Bureau Federation.

When the feed-grains bill was before Congress, Charles B. Shuman, head of the Farm Bureau, denounced it as "complicated and dangerous, unworkable and highly disruptive." These words of dissent were wafted aloft by the slowly moving currents of change in the area of agricultural organization. Not all the evidence is in yet, but it has become increasingly apparent that the power structure of American agriculture is on the verge of undergoing a major realignment.

When Wesley McCune, back in 1943, wrote a book on agricultural groups and entitled it *The Farm Bloc*, it was part of the conventional wisdom to describe the structure of farmer organization as "monolithic." Farmers were popularly supposed to speak with one voice on Capitol Hill. This unanimity presumably obtained for the farmers whatever they wanted in the way of legislation.

Cracks in the so-called farm bloc appeared about the time Charles F. Brannan, Secretary of Agriculture under President Truman, presented his controversial Brannan Plan. The unsuccessful fight to adopt Secretary Brannan's proposal touched off a serious split in the groups representing farm opinion.

When Secretary Freeman assembled 450 farm leaders in Washington on January 26 of this year, the meeting rapidly degenerated into a classical instance of "they agreed to disagree." Not only did the representatives of the five major national organizations differ in their proposals for legislative action; they did not even make a move in the direction of compromise. The sharpest conflict which has developed so far concerns the twin questions of price supports and production controls. The Farm Bureau favors lower price supports and eventually the complete withdrawal of the government from control over prices, output and marketing of farm products. At the opposite pole, the Farmers Union advocates stronger government programs, with higher price supports and stricter regulation of production.

Foreshadowing a possible battle for leadership and the right to speak for the nation's farmers, James G. Patton, president of the Farmers Union, speaking at its annual convention in March, called for "a federation of American agriculture." Although the Farm Bureau is considered to be the largest farm organization in existence, the Farmers Union now has a decided power ad-

vantage, since several of its former officials are presently in the Agriculture Department as top aides to Secretary Freeman.

Current shifts in farm policy and organizational alignment seem relatively gentle and mild, however, when compared to the revolutionary dynamism of recent technological change. Mechanization, innovation, even automation on American farms are becoming as irresistible as a prairie storm.

Consistently, year after year, the farm sector is out-producing industry. During the past decade, output in industry in terms of man-hours has increased by about 2 per cent a year, while agricultural production has been



rising at a rate of 5 per cent a year. From 1909 to 1959, output of farm workers increased about 3.5 times, while output of nonfarm workers increased 2.6 times.

Farm production is also outracing annual population growth by a tidy margin. During the 1950's, population increase in the United States was 30 per cent slower than the gain in agricultural output.

MECHANIZATION of American farming is now so thorough that the government no longer takes an annual count of work horses in use. The day of push-button farming is being freely predicted. Farm magazines now carry ads for firms which specialize in automating a farm's complete operation. The modern, efficient American farm has about \$35,000 invested per worker. Farm equipment manufacturers offer a seemingly never-ending stream of machines, each better than its predecessor: self-propelled combines, six-bottom plows semi-mounted, power feeders, crop driers, automatic barn cleaners, milking parlors, corn cutters, huge power sprayers—a whole host of labor-saving devices.

A fairly typical New York State dairy farm, with a herd of 170 cows, is so highly mechanized that it has reduced its milking time to an average of one cow every 50 seconds. In Steuben County, a new potato harvester, operated by 4 sorters and 2 drivers, has replaced a hand-harvest crew of 40 men. A new baling machine, operated by one driver, packs, ties and loads up to 10 tons of hay in an hour.

Such efficiency is a little frightening, but also reassuring. Frightening, because farm mechanization could become a Frankenstein monster, if it spews forth more and more unmanageable surpluses and drives farm income to intolerably low levels; reassuring, because it means that the American people, for decades to come, need have no worries about an ample food supply. Unless, of course, new, unforeseen winds of change arise to alter the present direction of the agricultural movement in this country.

State of the Question

SEVEN WOMEN WRITE OF WOMAN'S ROLE

Three homemakers lashed out recently (3/25) in our pages against an article in *Harper's* magazine. That article had urged women to continue their interest and involvement in the world outside the four walls of their home. How did *America's* women readers react to the exchange? Here are the vigorous views of seven of them.

TO THE EDITOR: Oh, you editors are sly, sly, sly! True to form, you have flashed out your intermittent human-interest foil, this time with a redundant trilogy and some silent shouting. Was it to boost the female circulation (what with the female rein on our national economy) or to sit back with a sadistic chuckle and watch the fur fly?

I resent your ego-deflating term "housewife." I don't even like "homemaker." Going one better than Spock, Togetherness and "Can This Marriage Be Saved?" I sign "Queen" on all those stingy application lines saying "occupation." So far nobody has challenged my reign. Only the Internal Revenue Department and Gertz Charge Department.

Now my only real complaint with the team of Byrne-Marbach-McGinley (other than their lousy literary luck) lies in their somewhat unoriginal echo of boos to poor little Marion K. Sanders. Not that the latter and I have shared a cup of social tea, but it is immediately obvious that the trio of Positive-Wife-and-Motherhood Thinkers have never had to pick bubble gum out of just-washed blue jean pockets.

Maybe your writers don't know of any college-educated girls who have been reduced to the Babies-Bridge-Begonias set, but I do! Lots!

Our Catholic college girls have to face up to this problem. Their guilt complexes, constantly tugging between "Oh, my wasted education!" and "my state of life," make halos a little hard to adjust.

(MRS.) MARY DRAHOS
Huntington, N.Y.

TO THE EDITOR: I enjoyed the lively discussion of my recent *Harper's* piece, "A Proposition for Women." It seems too bad, however, that your contributors were so exercised by the marginal

questions I raised that they ignored my central theme—namely, the catastrophic shortages in such classic women's professions as teaching and nursing.

As a possible way out, I suggested that we create a national women's service corps which would—among other things—lend a helping hand to young married professional women who wish to work outside their homes part-time. I was not particularly fond of this scheme and hoped that this proposal would evoke some better solutions for an admittedly desperate problem. Happily, several dozens of my correspondents did, in fact, come up with some excellent ideas.

Your contributors, alas, seem to have missed the point. I did not attack the sanctity of matrimony, motherhood, or pure learning. I do, however, believe that a woman who is going to live sixty years after leaving college would do well to begin carving out an occupational niche for herself while she is still an undergraduate; even with maximum fecundity, she cannot baby-sit forever. Nor do I believe that a few vocational thoughts will lessen our output of scholarly saints—most of them are men anyhow, and boys, quite routinely, start thinking about careers in their college days; some even mix a few sordid pre-med courses with the shades of Plato.

Two small factual corrections for Mrs. Marbach: 1) Carrie Nation had nothing to do with the woman's-rights movement. She was—poor thing—a slightly paranoid temperance enthusiast. 2) Though I think they look lovely on our First Lady, I hate pillboxes, seldom wear hats and, when I must, can generally find one that will do at Macy's for \$3.95.

And to Mrs. Byrne—my sympathy. I would picket a choir boy who spouted Latin at me at dawn. Since we are being personal, I will confess that I

have been singularly blessed—my children somehow managed to do their own homework.

(MRS.) MARION K. SANDERS
New York, N.Y.

TO THE EDITOR: "Mostly About Women" never got off the launching pad.

No matter what Marion K. Sanders tried to prove, you passed up a golden opportunity to set the record straight on the working-mother question. *Harper's* magazine as well as the women's magazines discussed by Fr. McNaspy all aim at the bourgeoisie; so did "The Redundant Housewife." I'll wager that not one woman who read this counter-proposition for women felt even a faint stirring of conscience—assuming she was one of the career women the authors were opposing.

There are 7.5 million women in the labor force in America today who have children under 18. The Division of Research in the U.S. Department of Health, Education and Welfare has the figures on how many of these are working for status and/or more buying power. The percentage is small compared to the vast numbers who work because of necessity.

It seems strange that our magazines go on needling working mothers while the government is concerned about the primary reason for working mothers. A 1960 statement from Washington reads:

The community can offer a wide variety of aid to the working-mother situation. First of all, it can offer the mother a choice as to whether she should work. The Social Security Administration, and the legislation behind its programs, are on record against mothers of small children being forced by economic necessity to work when such a course is against the welfare of their families.

One good Catholic magazine, run by women for women, for the purpose of telling the truth and providing a few answers to problems, in an intelligent and even empathetic fashion, is just the kind of "rocket" we need.

(MRS.) ALICE OGLE
San Francisco, Calif.

TO THE EDITOR: I read with keen interest the articles regarding the Redundant Housewife. I cannot, however, help but wonder about the poor women, like myself, whose only God-given talent was

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the biological function of producing children. We do not sing, dance, teach languages, write newspaper columns, or give lectures on Caesar and Cicero. We simply are mothers. We bake cakes (without mix), keep a clean home, teach our children about Christ, and enjoy the simple art of loving them.

I'm afraid that when my children are of school age they will be asked: "What does your mother do?" Their only answer can be: "She's a mother." Will they be ashamed of me? I can't help but think of "Brave New World." I must admit I'm afraid.

(Mrs.) MARY JO WINER
Ann Arbor, Mich.

To THE EDITOR: It seems quite reasonable for a woman to choose a career to the exclusion of marriage, but it is a mistake for a mother to leave her home. Why doesn't Mrs. Sanders propose a law requiring all "educated" women like herself to stay single?

(Mrs.) CAROLYN BLACKBURN
St. Louis, Mo.

To THE EDITOR: Complaint Department, please! Your issue "Mostly About Women" wasn't mostly about them. Do repeat the theme soon again, but this time give a special insight into the hopes, aspirations, conflicts, creative urges of the modern woman.

Explore the trials and frustrations of the woman who has been taught to think critically and then is criticized for thinking at all. Delve into the painful economic insecurity felt by the homemaker as the years and paychecks slip by, and her Social Security "quarters" slowly sink down the drain.

Measure the pressures she must endure when torn between family obligations and an exciting career opportunity or civic challenge.

Feel the embarrassment and chagrin she suffers when men humor and cajole her about her "notions," and THE man in her life patiently waits for her current extracurricular venture to pass so that the mate for his gray sock will, at last, be unearthed from the laundry.

HELP

New York Suburb

To THE EDITOR: The area of disagreement between Mrs. Sanders' "Proposition for Women" and AMERICA's three "Redundant Housewives" might be less-

sened by reviewing the role of women with an added dimension—a social sense. Both articles have contributed worthy ideas, but it seems that we women will be able to establish a hierarchy of values only after we see our responsibilities, not only in terms of the family, but also in terms of the needs of the country and the world. These last two will benefit only insofar as society accepts our reassessment.

A social sense, which is so necessary a part of a woman's character, needs to be implanted during her college years especially, nurtured through the period of child rearing and then mobilized in the "empty nest" years.

True, our ultimate educational goal is to be "a good person and an educated woman"—but we also need some goal outside ourselves. In the professions, government service and the international scene, a girl with youth's capacity to respond to challenge can today readily build a great vision—if given intelligent encouragement. Even if a girl has not, by graduation, fully formulated her notions of what she wants to do or change in the world, her serious attempt to clarify them during four college years will have made that a most formative period in her life.

During the years when a woman's very legitimate desire to marry is fulfilled, she can share her social vision with her husband. Thus there will be an added ingredient to their love, and their children will gain a social outlook, learning that the family, too, exists for something outside itself.

The years after the children have left will be the time when the woman, with increased wisdom and the strength of her husband, can turn again to focus more clearly on the goal set in college.

Our American society needs to re-evaluate its use of human resources. The first step might be an increased acceptance, by the male half of society, of the able professional woman as a colleague. Second, some programs are sorely needed for skilled and specialized women who, having completed their family rearing, are ready to return to their professional work. Communities have been slow to initiate such programs, partly because, as Mrs. Sanders puts it, "the squandering or underuse of [these] skills is generally viewed as a minor personal grief rather than a major social waste." And third, since

there are some fields, such as science, in which fifteen years out makes return impossible, thought should be given to utilizing the talent of these women, if only on a part-time basis. The recently established Institute for Independent Study at Radcliffe College is one program attempting to fill this need.

These are problems which will require the continued and increased attention of social and political scientists (and theologians, too, so that we may have a revitalized theology of woman). The main task, however, would be that we women consider more intelligently what our role is, and by our enthusiasm move others to do something about this "woman issue."

(Miss) ANNE HANLEY
Newark, N.J.

To THE EDITOR: Since I am one of the fortunate beneficiaries of our American institutions of higher learning, and, therefore, one of those "educated women" to whom Marion K. Sanders was addressing her "Proposition for Women," I read with more than passing interest the "Counterpropositions for Women" which appeared in your March 25, 1961 issue.

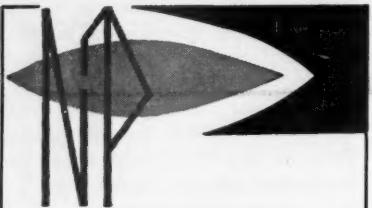
Having read the original article I feel qualified to comment on both propositions, and I felt the three women who criticized Mrs. Sanders were more than a little unjust. Of course, her proposal did have its undesirable aspects, as her critics so adequately point out; but the overstatements do not, as Miss McGinley suggests, "negate her truths."

America is facing a time of crisis; we do need the talents of all our citizens to meet it successfully; we do have many needs which women can fill; and we do have a right to expect them to fill these needs to the best of their ability.

To say we do not want wives and mothers to place their children in day nurseries in order to go out and take an outside job is not to say we cannot expect them to do their part when their home responsibilities are diminished. To reject the idea of a "female draft board" is not to reject the idea that women can be expected to help alleviate community needs. Mrs. Sanders' proposition, stripped of its overstatements, is deserving of thoughtful consideration.

(Miss) MARY C. WALSH
Detroit, Mich.

BOOKS



ROME AND THE VERNACULAR

by Angelus DeMarco, O.F.M.

Since the liturgy in its wider sense embraces the collection of prayers and rituals by which the Church publicly worships God, it was inevitable that the use of the language of the people in that worship should become a vital issue in the new liturgical movement, if we are to judge by the vehemence with which the question has been discussed.

ROME AND THE VERNACULAR does not attempt to take sides in this discussion; the author's preference for historical facts precludes speculation about subsequent courses of action by the Church. Father DeMarco's intention is to provide ample evidence that the use of the vernacular in the liturgy will by no means change the essentials of the Sacrifice as instituted by Christ.

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How To Look At and Judge the Screen

MOVIES, MORALS AND ART

By Frank Getlein and Harold C. Gardiner. Sheed & Ward. 179p. \$3.50

This is an important book. It is important precisely because it offers a moderately posed artistic and moral position that can be assumed by the ordinary person in evaluating movies. Mr. Getlein, art critic of the Washington, D.C., Post and former film critic, presents an extended essay on the "Art of the Movie." Fr. Gardiner, better known as literary editor of AMERICA, extends his concern to a moral evaluation of movies. Each author wrote without knowledge of how the other was proceeding.

Mr. Getlein examines the movies within a rich framework of comparative artistic forms: drama, music, painting and poetry. We are introduced to the development of the form as it struggles to learn about itself, its techniques and its very uniqueness. Much of this discussion is tied to the industrialization of this art form with the special problems thereby entailed. Most notable is the problem of the "personality" or the "star system" which "meant the death of the movies as one of the fictional arts." There is a final concern with the problems of sex and religion. Mr. Getlein sees the religious as well as the moral issues being deviously avoided and sex being distorted beyond (or below) human dimensions. But the movies have their palliative for disturbed Catholic sensibilities: a jolly priest as hero.

Fr. Gardiner's entire point is that the artistic judgment involves a moral dimension. He lays the groundwork for this conclusion by understanding art as that which gives pleasure. Then the question of the legitimacy of the pleasurable response is raised by way of the truthfulness of the art: does this artistic production involve that which is human or that which is a distortion of the human? Allowance is made for cultural variability and emphasis is placed upon personal evaluation of each movie, no matter who has approved it. Fr. Gardiner calls attention to the fact that the most subtle of movie shortcomings is an avoiding of moral issues or challenges, thereby violating the canons of art as well as of morality.

While Mr. Getlein recognizes that art is truly creative, Fr. Gardiner does not

seem to take this sufficiently into account. His limiting philosophical commitments may interfere here. We do suggest, however, that it is a masterly position to assume, with Fr. Gardiner, that "through the films one can grow in the spiritual life." The next book of this series ought to begin here. Certainly we have come far, in this book, at least, in the unfortunate "art vs. morality" debate.

ROBERT M. BARRY

Persistent Thesis

CHESTERTON: MAN AND MASK

By Gary Wills. Sheed & Ward. 243p. \$4.50

The subtitle of this new book might seem to suggest an exposé of the Chestertonian legend, the lifting of trousers to reveal the frail clay feet supporting the huge bulk of a familiar figure. And, indeed, there have been sinister suggestions by his own sister-in-law that Chesterton was henpecked out of contact with reality by a frigid wife. A more recent critic claims that Chesterton, afraid of his own similarity to Wilde, built up a façade of bluff defense mechanisms.

But far more lurid, in a sense, is the thesis of Gary Wills: the secret of Chesterton is that he was trying to avoid lunacy—by that Wills means metaphysical madness.

Chesterton's crisis came early, but he spent a lifetime working out its implications. When he entered Slade School of Art, he passed from a childhood of "Victorian content to *fin-de-siècle* gloom, each in its most exaggerated form. . . . The clash of these two shallow things drove Chesterton into depths." In philosophic terms, the conflict was between reality and illusion, between realism and solipsism. A shocking awareness of evil pushed his solipsism to its most terrible stage, for if the world was his own illusion, all evil had its source in him, along with all "reality."

Chesterton's solution for this Kafkaesque situation is traced in all his works, which are aimed at destroying the threat of solipsism by his constant theme that even "commonplace things" are exceptional. Thus his response became that of wonder at the oddity of being, and he opposed cynicism and pessimism by

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M. BARRY

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praising existence. Here was "his life-long response to the threat of insanity and destructive intellect."

The network of surprises in the nature of reality—"the inner division and unity of all things"—corresponds to a connected system of paradoxes. It follows that Chesterton's use of paradox is not a mere rhetorical trope or verbal trick.

The book is no biography in the ordinary sense, though the outlines of Chesterton's life are present in it, and the author has effectively used the Chesterton papers at Beaconsfield. Rather, it is an attempt to show that all of Chesterton's life and works—with their weaknesses and strengths—were shaped by his early crisis.

Such a summary, however, makes the book too simplistic, for the idea is worked out with many ramifications and important qualifications as it surveys the vast and varied works and activities of Chesterton.

Many will find fault with a thesis pressed so persistently, but they will also find that it adds a dimension of meaningfulness. While the author may pursue his thesis too relentlessly, perhaps a just tribute could be paid in the words of Chesterton himself: "This is a conscientious book because the author has kept awake to write it."

JOHN PICK

Man Deeply Aware

ADAM BEFORE HIS MIRROR
By Ned O'Gorman. Harcourt, Brace & World. 48p. \$3.75

Ned O'Gorman, winner of the Lamont Poetry Award for 1958, is back with another collection. It will be confounding to his critics, and a joy to his friends, that he remains largely unreconstructed. There is as little of the onset of middle age or neurosis or arterial hardening in this book as there was in *The Night of the Hammer*. O'Gorman remains an unblushing Catholic romantic, out of Thomas by Hopkins.

This is not an unmixed good thing. To the contrary, it is indeed a mixed bag of tricks that O'Gorman opens for public inspection. The book jacket notwithstanding, and exuberance and vitality admittedly being present, there still remain romantic flaws along with the romantic ironies and strength. O'Gorman needs, I suggest, one good friend who would say, by way of blue pencil and nagging, that he writes too much too quickly, and that in consequence many of his efforts could be called poetry only by the most light-hearted extension of the term. Let him

avoid like a plague all cosmic and comic thumping, zeniths and zodiacs, the outworn taxidermy of falcons and stallions.

This unkind office discharged, there remains a report on excellence. So much art and wit and unexpected personal vision have gone into certain of these poems that one wishes that the ten or twelve of them which are final and finished could be taken bodily from a setting in which they are almost lost to sight among jottings and shavings of the mind.

But the important fact is there—the good poems, the whimsical, unaffected poems on natural things, the exact word on seasons, the sophisticated man's simplicity. In these, O'Gorman has forgotten that he is on stage, or has ever read another poet. I refer to poems like *Reading Dante with Ionian. A Reflection on a Picnic, Spring and Summer*. They are the work of a man deeply and sensually aware of himself and his world; of himself, not as tourist or sideriner or eunuch, but as one who introduces into mere things an unexpected order—the order of imagination and of faith.

DANIEL BERRIGAN

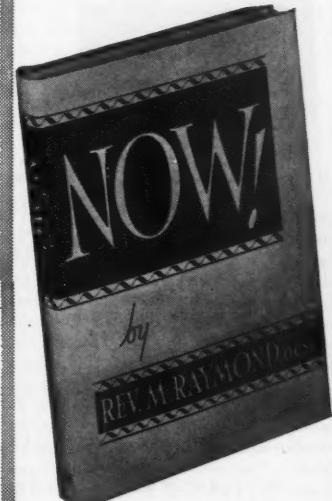
PAPA MARTEL

By Gerald Robichaud. Doubleday. 239p. \$3.95

A simple, gentle, charming tale, this first novel is a life-with-father, *I-Remember-Mama* sort of saga about a picturesque French-Canadian family living in northern Maine. Mr. Robichaud clearly is writing autobiography (he was born in Quebec, now lives in New York City), and his memory has served him well. Authenticity is the novel's major asset. What it lacks is suspense or characterization in depth it makes up for in *joie de vivre*, in the genuine enjoyment of simple living, and in the deep love that Louis Martel, the novel's hero, feels for his family.

Nothing monumental happens in this tale, nothing of great dramatic or tragic significance. An illiterate, pious young Canadian marries an ex-schoolteacher and they set up housekeeping. We watch the large family of children arrive and grow up, influenced by Mama's strict but loving discipline and her dogmatic and unremitting insistence upon the values of an education—and under Papa's untutored, loving, earthy hand. Mama dies when the last child is still small, leaving a grieving, closely knit family. Later Papa marries again, taking a second loving and understanding wife. Papa Louis gambles a little, drinks a bit, swears mightily, distrusts the literate, and loves God deeply and trustingly.

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Mama (the first) is memorable for her gallant fight against the local hierarchy to improve the quality of parochial education. Together they project each of their children into a useful, dedicated life, provided for abundantly in the ways of loving, of faith, of self-reliance.

The familial picture created (or better, remembered) by Mr. Robichaud is one of moral health, unimpeded by small human frailties. We encounter the power of love embodied in the institution of the Christian family, and we revel in the pure joy of loving life. More a straight, reminiscent description than a true novel, *Papa Martel* is still good to read. It is like relaxing in the presence of a houseful of happy people.

DORIS GRUMBACH

THE PURPOSE OF AMERICAN POLITICS

By Hans J. Morgenthau. Knopf. 359p. \$4.50

Morgenthau sees America as perplexed and hesitant at a moment when the whole world waits for decisive exercise of her power according to her purpose. That purpose is described as a continuous striving for "equality in freedom." It has no specific content which can be packed into a slogan for all posterity, although we are frequently tempted to freeze that purpose in the words of great men of the past to prove our own greatness and thereby avoid the "duties of today." These same great men, says Morgenthau, rather than pausing to speculate as to our purpose, acted to expand the frontiers of equality in freedom in terms of the challenge and environment of their day. The conquest of one frontier but opened another.

If we would save freedom for ourselves, we must save it for the world. Thus we must accept the Hamiltonian vision that our mission transcends national boundaries, that we are not intended simply to provide a stay-at-home example for others to follow if they will. Until now we have refused to recognize that in foreign policy verbal commitments without deeds are futile. Wilson's attempt to export American institutions, our failure to exert real leadership in Nato, our formless foreign-aid programs, our doctrine of liberation, have all been exhortations, as it were, rather than actual use of our power for certain, decisive ends.

Now America must set out to share her purpose with other free nations by means of a new form of union, more flexible and intimate than the present alliance system. Such a union (concerning which no details of any kind are

given) can provide a model for emerging countries who desire equality, and for Communist peoples who yearn for freedom.

What prevents America from acting is not so much the Russians as our own confusion and tangled political power lines. Morgenthau sees the power of government as "hemmed in" by its own bureaucracy and by the influence of large corporations and labor unions. Its will to act is paralyzed by fear of a public opinion dedicated to conformity and mediocrity. All this has come about because of our erroneous notions

about democracy and our failure to distinguish between the public and private interest.

In the name of the public interest government must keep open the social and technological frontiers, as against monopolistic corporations and unions, by establishing competing institutions. (No blueprints here.) It must establish national standards of public excellence by encouraging and uniting the "islands of excellence" now isolated in a sea of mediocrity. The President must take back the power of decision into his own hands by putting the axe to com-

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**P. J. KENEDY
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mittees infesting the Executive branch of the government.

All in all we are in a bad way, according to Morgenthau, and he grants that his proposals to restore us to our purpose represent a potential threat to individual freedom. For him, the alternative is to slide downward and perhaps succumb to the temptation to try to beat the Russians on their own terms, e.g., material production. This, he argues, would mean the loss both of our soul and our power.

MARTIN J. CLANCY

Social Drinking, by George Lolli, M.D. (World. 304p. \$4.50)

Though it bears the subtitle "How to Enjoy Drinking Without Being Hurt by It," this is not a study of alcoholism, but a guide for "all social drinkers"; its purpose is to give "detailed information to enable the reader to identify and prevent inebriety."

The Disease Concept of Alcoholism, by E. M. Jellinek (Hillhouse. 246p. \$6)

Here is a summary of the author's years of international research on what has been considered by many, up to now, a very controversial approach. This is probably the definitive word.

A KIND OF LOVING

By Stan Barstow. Doubleday. 309p. \$3.95

The setting of this first novel is Yorkshire, England. The story is told from beginning to end in present-tense slang by young Vic Brown, the hero; and of course it is British slang, which leaves the American reader feeling as if he had waded through a fairly heavy pudding. One wonders whose vocabulary will be more easily understood a hundred years from now: Barstow's or Shakespeare's. But if the style is not cast for the ages, it has at least the virtues of being hard-hitting and often funny.

Mr. Barstow has not only an ear for conversation, but an eye for character as well. His people are real individuals, sharply sketched with a sort of wicked amusement. Young Vic's wry observations on his fellows and on life in general virtually carry the book, and they are not to be underestimated in the scheme of things. Why not? Because young Vic gets himself into a very touchy situation. He's a nice enough lad but a bit weak in moral fiber, and when he falls out of love with his girl, he hasn't the strength to let her go, and next thing she tells him they had better be getting married. Then they do get married, and things go from bad to worse.

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With the vigor and irreverence of one who can call a spade a spade, young Vic, in his English vernacular, describes every last incongruity in the members of his family, his associates at work, his in-laws, his emotional problems and his whole pattern of living. And if he is not very moving or deep, if he has nothing significant to offer, he is alive nevertheless, and generally entertaining. For this author can see the ridiculous side of man and the pathetic side, too, in all his vanities and shortcomings.

MARY HAGEL WAGNER



LEAGUE OF GENTLEMEN (*Kingsley International*) belongs, at least in part, on the long list of good British film comedies about crime.

In this case the crime itself—an elaborate commando-type assault on a London bank—is played comparatively straight for suspense rather than laughs. It is a well-done and relatively exciting sequence without, however, enough of the original and the unexpected to set it apart from the dozens of other perfect film crimes perpetrated in recent years. Moreover, the device by which the script writer arranges that the thieves do not escape with their ill-gotten gains is somewhat pedestrian and anticlimactic.

The preliminaries to the crime, though, are anything but pedestrian. Jack Hawkins plays the mastermind of the theft, an ex-Army officer embittered by forced retirement, fancying that society owes him a debt he means to collect. He recruits his confederates carefully from the pages of Army Records on the basis of a useful military specialty plus a good security rating for illegal activities. This rating is predicated on their having been court-martialed for a blackmailable offense. If Hawkins has any peer in mastering any given situation, I don't know who he is, but Nigel Patrick, the nimblest witted of the accomplices, is almost his equal. The other members of the League of Gentlemen are incisively drawn and colorfully diversified, and the various phases of their enlistment and training are very entertaining

movie fare—sardonic, witty and stimulating but not, in all candor, particularly elevating. [L of D: A-III]

TWO-WAY STRETCH (*Showcorporation of America*) is an unambivalent, out-and-out farce about crime (also British-made). It concerns three inept and gently disposed convicts (headed by Peter Sellers) who conspire with an outside confederate (Wilfred Hyde White) to sneak out of their singularly permissive and home-like prison in order to hijack a shipment of diamonds earmarked for the ceremonial weighing-in of an Indian potentate.

The film pokes outrageous fun impartially at enlightened prison methods, unenlightened prison methods, the Army and other institutions and at the convicts themselves. For the most part it is amusing enough, though it contains a good bit of almost unintelligible regional British speech. Only at rare intervals, however—the whole gloriously daffy robbery sequence is one example—does it display real comic inspiration. [L of D: A-II]

ALL IN A NIGHT'S WORK (*Paramount*). Shirley MacLaine, by natural endowment or training or both, is a gifted and appealing clown with an air

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| AE | Adult Education | HS | Home Study |
| A | Architecture | ILL | Institute of |
| C | Commerce | Lang | Languages and |
| D | Dentistry | Ling | Linguistics |
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Saint Louis University, the first university west of the Mississippi, is truly an educational pioneer.

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It has 9,370 students—from 49 states and 56 foreign countries. It has a faculty of 1,227—84% of whom possess at least a master's degree.

Still pioneering, the University in 1959 opened the monumental Pius XII Memorial Library, the only memorial authorized by the late Pontiff. Besides serving as a beautiful and efficient library for students and faculty, the \$4,250,000 building also houses the Knights of Columbus Vatican Film Library—a vast microfilm collection reproducing 11 million handwritten manuscripts preserved in the Vatican Library in Rome.

Further progress will be made through the University's 150th Anniversary Development Program in which 46 million dollars is sought. With these funds, the University will erect other new buildings—classroom and laboratory facilities, a new student center, dormitories, and a mental health institute—and will improve faculty salaries and scholarship funds. The theme of the program: "Forward in a Great Tradition."

of "kooky" innocence which is both a leaven and a good foil for "racy" comedy.

Here she is called upon to 1) run hurriedly from the hotel suite of a just deceased millionaire, clad only in a towel, 2) weep profusely at the man's funeral and 3) turn up with a mink coat she obviously could not buy herself. On the basis of this evidence the millionaire's business associates conclude that she was his great, good friend, and his playboy nephew (Dean Martin) starts dating her to head off the expected lawsuit. Instead it turns out that the heroine did not even know the dead man and is just the good-hearted victim of a series of baleful coincidences. Shirley's accident-prone personality somehow makes it seem believable. The comedy (in Technicolor) alternates between the frantically contrived and the spontaneously and undeniably funny. I thought the ratio ran a little in favor of the latter kind, but it is a close and debatable decision. [L of D: A-III]

MOIRA WALSH



What's Wrong With Opera?

Answers to this question will range from "nothing" to "everything." There will even be those so unkind as to repeat the classic definition given by a cynical philosopher: "Opera is an unmusical form of diversion for unmusical people." I do not subscribe to this.

Statistics, of course, can be marshaled to prove the excellent or ill health of opera in America. Last year there were 727 organizations producing opera, half of them being school groups. Of 3,955 performances, 2,084 were of contemporary works. Truly an omen of health. This year's Metropolitan Opera season saw over 96 per cent of all seats sold, while London's famed Covent Garden averages only 70 per cent, and other great European houses little better.

On the other hand, it is less encouraging to learn that the "Met" is registering an "ever increasing deficit," as Manager Rudolf Bing puts it. If Verdi was right when he measured success in terms of box-office receipts, can American opera be called successful?

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IRA WALSH



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RIL 29, 1961

European opera is subsidized by government; ours has to be bailed out privately.

Of itself, opera is inescapably expensive—the most costly of the performing arts. The standard repertory calls for full symphony orchestra, professional chorus, elaborate sets and costumes, and the most glamorous soloists available. To economize in any of these areas is to entertain disaster. The usual opera clientele demands splendor and spectacle.

This exorbitant cost makes American producers wary about risks. The 2,084 modern performances mentioned above did not, on the whole, take place in professional opera houses, where even the most enterprising manager has to make sure of his public. When experimental works are offered, musicians are happy; but, as Mr. Bing tells us, "the public stays away in droves." And it is the public, not the musicians, that makes or breaks an opera.

And so, dear opera devotee, if your local company, as well as the visiting "Met," gives you the same familiar *Traviata*, *Butterfly* and *Bohème*, be understanding, if not patient. With the best will in the world, during this 25-week season the "Met" had to offer the regular unexperimental fare that brings joy to the box office. Indeed, the only "un-safe" work done this year was *Wozzeck*—and even this had to be subsidized by a grant. Next year's season, we have just learned, will be even less venturesome, including nothing later than Puccini.

The Metropolitan does offer a splendid Central Opera Service (147 West 39th St., New York 18, N.Y.) for hundreds of groups throughout the country. The hope, if hope there be, would seem to lie on the local scene, in college and other groups that so often do what the big companies dare not. And there are a few suggestions that I should like to offer, but which will wait until a later column.

Meanwhile, let me warmly recommend a new recording of "the opera of all operas," Mozart's *Don Giovanni* (Deutsche Grammophon Gesellschaft, LPEM 19 224). The version includes only the greatest passages, and thus may horrify purists and connoisseurs, but it does make a useful, one-record introduction to one of the peaks of music.

And may I add a postscript not on opera but on a subject of interest to many readers? Summer sessions in liturgical music are about to begin, and each summer seems to widen their area and scope. Among them, I was asked

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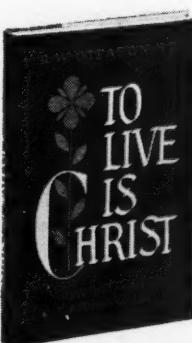
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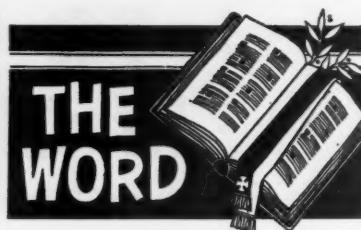
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C. J. McNASPY



The Lord be with you. And with you, too. The beginning of the holy Gospel according to St. John. Glory to You, Lord. At the beginning of time the Word already was . . . (The last Gospel in the Mass).

The prologue of St. John's Gospel is without parallel in the four Gospels; perhaps it is without parallel in human communication. It is theology; it is poetry; it is mystery. Commentators without number have expounded this sublime utterance, and always the reader comes away feeling that the utterance has not been expounded. Small wonder that this prologue began to have, in simple but seeing Christian eyes, the value of a sacramental. These 14 scriptural verses were read aloud to ward off evil; they were read as a prayer for fair weather; they are read even today over the sick. Small wonder that in the Middle Ages this prologue became an epilogue—an epilogue to the Mass.

There seem to be three steps or successive ideas in the Johannine prologue: the divinity of Christ, the herald of Christ, the coming of Christ.

St. John proclaims the divinity of our Lord in three clipped, massive statements by which are asserted the pre-existence of Christ before creation, His coexistence with God, His identity with God. *And the Word was God.* Christ is both Creator and the instrument whereby creation came to be. Then, using the two symbols that will govern his whole Gospel, John declares that Christ is *life* and that Christ is *light*.

Even in St. Paul there is no Christological pronouncement that can match these first five verses in the fourth Gospel. It may be that here human expression has come closest to uttering the unutterable.

Next, John the Evangelist turns abruptly to John the Baptist. No doubt this passage is polemical. Even yet a band of tenacious disciples or inheritors of the Baptist's movement were carrying a messianic torch for that poor, innocent John who could not have disclaimed messiahship more emphatically than he did. John the Evangelist, in his turn, could not be more explicit on the question: *He (the Baptist) was not the Light; he was sent to bear witness to the Light.*

Apart, however, from all polemical intent, the person and function of the precursor serve the Evangelist as a fitting transition to the climactic subject of the prologue, the coming among us of the divine Word.

How is it possible to comment on the lines that follow? *He, through whom the world was made, was in the world, and the world treated Him as a stranger. He came to what was His own, and they who were His own gave Him no welcome.* Each one of us must say here what he must say.

All is not lost, however; far from it. *But all those who did welcome Him He empowered to become the children of God. . . .* Let us look steadily and as if for the first time at that wondrous expression, *the children of God.* St. Paul says the same: *The Spirit Himself thus assures our spirit, that we are children of God; and if we are His children, then we are His heirs, too; heirs of God, sharing the inheritance of Christ. . . .*

In order to attain to such splendor all I must do is welcome Him whom God has sent. I must therefore seriously consider what it means, in very deed, to welcome Christ.

And the Word was made flesh, and came to dwell among us; and we had sight of His glory, glory such as belongs to the Father's only-begotten Son, full of grace and truth.

It is a marvel, extravagant as the suggestion may seem, that we all do not come from Mass in a sort of devout daze, repeating inwardly snatches of what we have just heard: . . . flesh . . . dwell among us . . . sight of His glory . . . only-begotten Son . . . full of grace and truth. . . . If Catholics do not deeply love Christ in God and God in Christ, it is not the fault of the Holy Spirit breathing in the Catholic liturgy.

We rise and genuflect and quietly file out of God's house. It is good that we came here, stood on Calvary, assisted at Mass, received Christ as our food. We came in sore need. We turn away replete, full of grace and truth.

Deo gratias. Thanks be to God.
VINCENT P. McCORRY, S.J.

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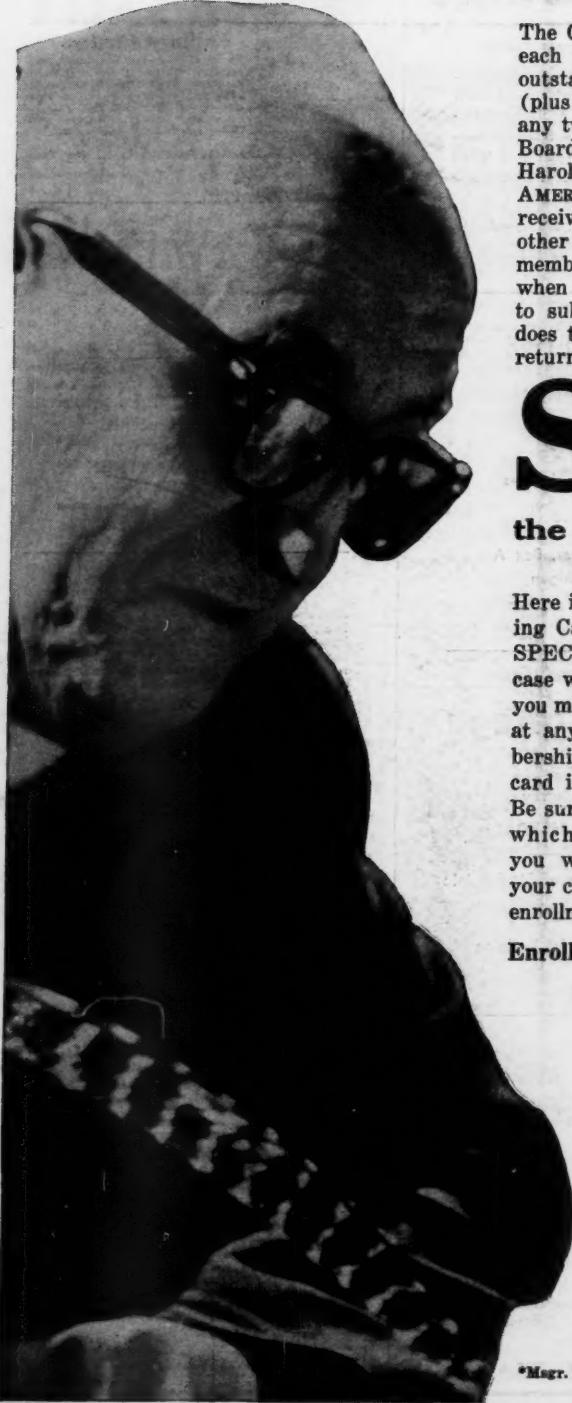
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